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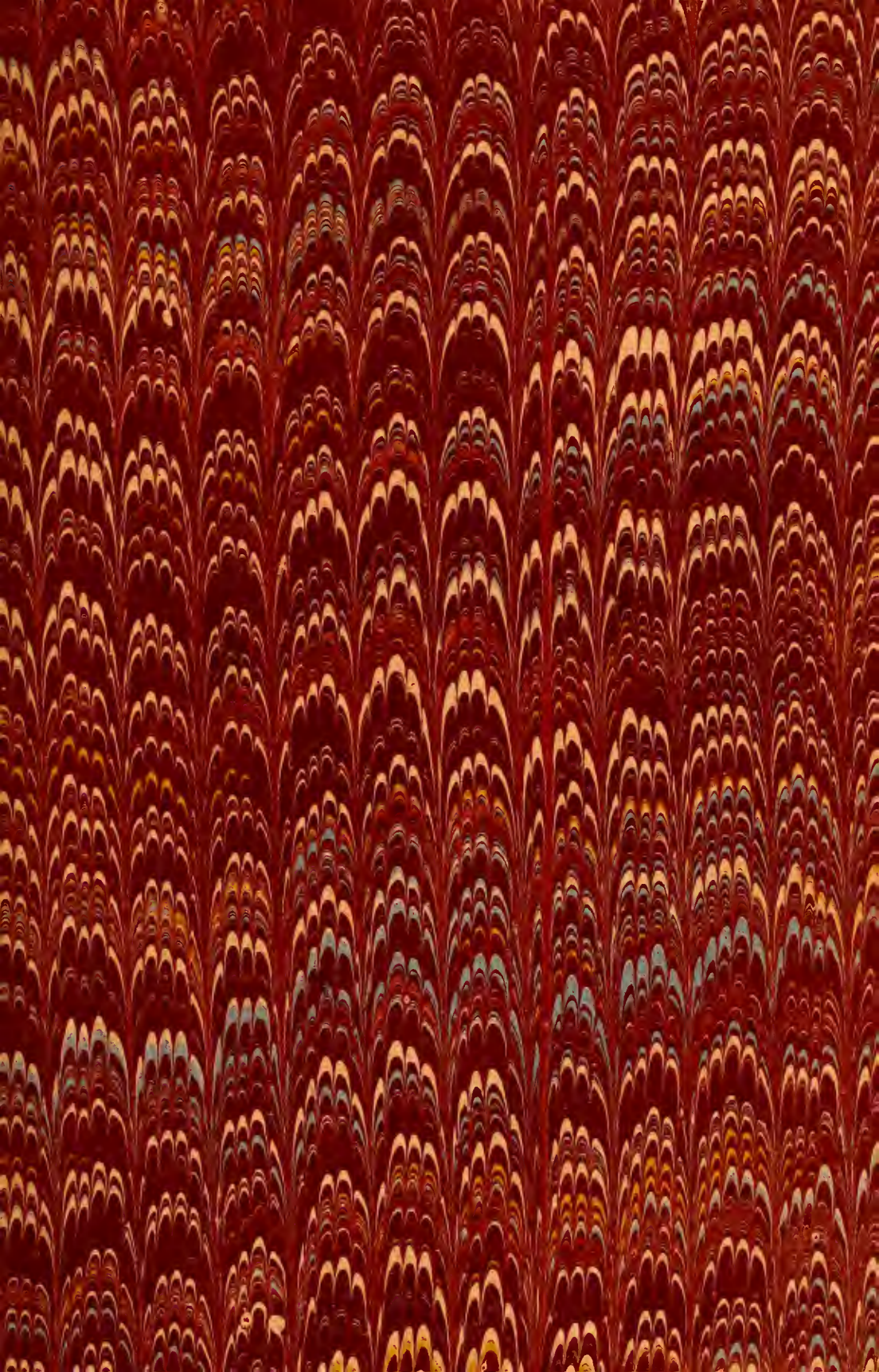


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THE
Old Testament
Student.

WILLIAM R. HARPER, Ph. D., Editor.

VOLUME VII.

September, 1887—June, 1888.

THE OLD TESTAMENT STUDENT.

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➤THE OLD TESTAMENT STUDENT.◀

VOL. VII.

SEPTEMBER, 1887.

NO. 1.

SHALL the study of the Bible have a place in the college curriculum? This question those engaged in college education must ask and must answer. To be sure, it is not a new question. There have always been individuals who have pressed it. There have always been institutions in which such study has been provided for. But as never before the question now comes to us; and it comes with force capable of overcoming all ordinary obstacles. The opportune moment has arrived for a movement which shall aim to place in the curriculum of every American college at least an *elective* course in the study of the English Bible. Let the friends of this movement unite and act.

TO how great an extent has the Bible already been assigned a place in the curriculum of our colleges? The brief statements contained in this number of a dozen or more leading college presidents, will in part answer this question. Quite a number of institutions offer something. But is it really *bona fide* work that is provided for? Is it not in most cases so managed as to become either an unpopular and unprofitable task, or a popular and unprofitable "snap"? Does the Bible-department, in those colleges in which it exists, have the dignity possessed by other departments? Is it, after all, regarded as a department of the college, and not rather as a sort of Sunday-school appendage? The truth is this: Only a few, at best, of our institutions, recognize such work as worth doing; and in these few, with some exceptions of course, such study is so conducted as practically to be a farce.

WHAT is wanted? (1) That in every institution there shall be an opportunity offered, for men who so desire, to study the English

Bible. (2) That this course of study be placed in the hands of men who can *teach*, and that it be made to have equal dignity and rank with other courses of college study. (3) That public opinion, exclusive of religious opinion, be brought to accept the fact that the study of the Bible, merely as history and literature, is as ennobling, as disciplinary, and in short as valuable, as the study of any other history and literature. (4) That the time may soon have passed when young men shall leave our colleges shamefully ignorant of those characters, ideas, and events, which have not only greatly influenced, but indeed altogether controlled and molded the world's history. Is this asking too much?

WHY is it that so many college men, to whom the propriety of devoting a term's study in college to Greek history is self-evident, hesitate at the proposition to offer as an elective a term of study in Hebrew history? If a young man in pursuit of discipline may profitably spend hours in mastering the institutions of Lysurgus, why may he not spend as much time upon those of Moses? If familiarity with the biographies of Aristides and Pericles and Socrates refines the taste and elevates the thought, why not familiarity with the lives and words of David and Solomon and Isaiah? Some may think that, as the student has heard the Bible read from infancy and has owned so long a copy for himself, he is already so intimately familiar with its contents that it would be impossible to make a term of Bible-study hard enough to be disciplinary. But such a supposition will excite only a smile among those who have taken pains to discover the real state of the facts. The ignorance of the Bible among intelligent young men would be amusing were it not most shameful.

IN considering the question of the Bible in our colleges, emphasis should be laid upon the relation of its intellectual study to its devotional use. It is clear that, at least for one who occupies the position of the college student, the former is fundamental to the latter. The earnest endeavor to discover the sense of the Bible to the intellect stands in direct and primary relation to the possibility of finding, in biblical expression and experience, either a message to the personal thought and experience of the devout heart or a vehicle of utterance, within self, for the soul's thought or state of feeling. One must first understand a given portion of the Bible before one can properly use it devotionally. Intellectual reading of the Bible opens

vastly more widely its general contents to devotional use. Even such passages as would be spontaneously selected for the purpose of devotion become in their contents much richer to the heart after their careful study by the intellect. Is the Bible used devotionally in our colleges, by their Christian students, as it should be? Is it to them the help that it ought to be? If not, why not? Is not this the pre-eminent need for the nurture and growth of Christian life in the college, that the Scriptures be read intellectually in order *that* they may become a power *devotionally* in the individual life of the student?

A further inquiry presents itself. Is the Bible as useful *devotionally* as it ought to be to the thinking Christian men of our land, our Christian college graduates? If not, why not? Is it, in large measure, because such intellectual study of the Scriptures as is fundamental to their proper and full devotional use, was not afforded them in the days of their college mental discipline, when, certainly as compared with the days of busy life since, they had time and opportunity for such study? What are the facts? If a man leaves college without, at least, a comparative intellectual knowledge of the Bible, do the Scriptures ever help him devotionally, and thus help the world through him, as they ought? Do they attain their end in him and through him?

BIBLE-STUDY is needed in our colleges for the students *as a whole*. It is more needed by those not looking forward to the ministry than by those who are. It is believed that our college students recognize this all-important fact. In asking editorially for an elective in Bible-study, the *Amherst Literary Magazine* said: "We believe we voice the sentiment of the student body in directing attention to the need." "We claim that every well-educated man should be acquainted with the facts and proofs of Christianity." The times are demanding this Bible-work of the colleges. Where are the college educated men, in sufficient number, who are fitted to act as Sabbath-school superintendents, to conduct teachers' meetings as they should be conducted, to have charge of normal and Bible-class work, to serve as teachers for our thinking young men? See the phenomenal success of a thoroughly equipped Bible-teacher to-day? Why are there so few?

Again. The character of pulpit-work depends much upon the pews. With increased Christian education there is an increasing intelligent demand for higher literary and scientific culture on the part of the ministry. Is there a corresponding demand for biblical culture, for that devout and also scholarly knowledge of the Scriptures

which the spirit and questions of the day demand in him who occupies the pulpit? Why do we not have more Bible-preaching, in its broadest and best sense? Is Christian intelligence in the pews somewhat in fault? Is the remedy to be found, in part, in Bible-study in the college?

THE present number of THE STUDENT contains the first four of a series of forty "Inductive Bible-studies." In the preparation of these "studies" there have been associated with the editor, Professors Wm. G. Ballantine, D. D., of Oberlin, O., Willis J. Beecher, D. D., of Auburn, N. Y., and George S. Burroughs, of Amherst, Mass. The work has been distributed quite evenly among the four gentlemen. It is thought that this course of study can be employed to advantage by instructors teaching the Bible in college, College Y. M. C. Associations, general Y. M. C. Associations, teachers of Bible-classes, ministers, and indeed Bible-students of every class. In order that it might meet the needs of all these classes, and at the request of those who are most deeply interested in Y. M. C. A. work in this country, "questions relating to practical work" have been prepared and incorporated with each "study." The work proposed differs essentially from any that has ever hitherto been offered. The only desire of those who have undertaken it, is that it may in some small way aid men in fathoming the great depths of the Sacred Word.

A SYMPOSIUM; THE DESIRABILITY AND FEASIBILITY OF BIBLE-STUDY IN THE COLLEGE.

The effort to secure a larger study of the Bible in our colleges, is one of the healthiest signs of the times. Such an effort should be successful, on any theory of the college course. The study of the Bible is the most interesting of all studies, and the most important. Whatever we may think of its origin, or its contents, no other book has had such wide relations to the history of mankind, and, judging from its actual effects alone, no other book has such power to stimulate thought, and to discipline thought. I believe that the college which studies it most, will be the purest and the strongest.

If this be true, its enlarged study is certainly feasible. Anything can be done which is truly desirable, and if other courses have to give way to this, any loss thereby occasioned will be more than compensated.

(Pres.) JULIUS H. SEELYE,

June 22, 1887.

Amherst College, Amherst, Mass.

A better acquaintance of our educated young men with the Bible, it seems to me, is greatly to be desired; and some kind of biblical instruction to our college undergraduates I am disposed to think is both advisable and feasible. But the instruction should not be intrusted to incompetent hands. One lecture a week, for a half year or less, might, I think, be profitably given to the senior classes in our colleges. I would make it a required study rather than an elective, because those most needing to take it would be least likely to elect it. THE OLD TESTAMENT STUDENT would, I think, be a most useful aid in the proposed college study of the Bible. I am,

Yours, very truly,

(Pres.) E. G. ROBINSON,

July 13, 1887.

Brown University, Providence, R. I.

There is nothing I so much desire to see introduced more extensively into our regular college curriculum as a study of the great English classics, and that not merely for the language and style, but for the valuable aid afforded to many collateral studies. If this be true of the secular writings, surely it must apply with more force to the systematic and critical study of the English Bible. It would seem that it should be feasible and that it is certainly desirable to render such study accessible as an elective in the curriculum of every college.

Yours faithfully,

(Pres.) G. D. B. PEPPER,

July 13, 1887.

Colby University.

I regard the study of the English Bible and related topics in college as exceedingly desirable and entirely feasible. It is a book too centrally and vitally related to history, literature and civilization to be omitted from a course of liberal education. For ten years I have conducted such an exercise with the senior class

in this institution on each Monday morning, and similar arrangements are now made for the other classes respectively. It takes the place of the Greek Testament recitation on Monday morning, which had existed in the college from its early history.

Yours very truly,

(Pres.) S. C. BARTLETT,

July 9, 1887.

Dartmouth College, Dartmouth, N. H.

Next year, by a special vote of the trustees, at their late annual meeting, I am to conduct a class in the English Bible, in which the study is to be compulsory, and is to include all the students of the university. In mapping out a course of study for "The Shepardson College for Women" that has just been organized here, I put the study of the Bible,—making it compulsory,—into every term of the collegiate course, and the trustees of that college adopted it with expressions of the most hearty approval. For one, I am emphatically in favor of this. Is it not more important to trace God's providence in connection with the people to whom he gave his written law, and with whom he made his covenant, than to trace the history of the Greeks and Romans? Why should we do the latter and utterly neglect the former? It is important that we study such characters as Socrates, Plato, Demosthenes and Cicero, but vastly more important for us to understand Moses, Isaiah, John and Paul, and above all, to study the character, words and works of Jesus Christ, who is the author of all that is grandest, purest and best in the most advanced and perfect civilization of the world.

Yours most truly,

(Pres.) GALUSHA ANDERSON,

Denison University, Granville, O.

In my judgment, the study of the English Bible is an essential part of any well ordered college curriculum. So Lafayette College has regarded it always. That the study is universally popular I cannot affirm. This, however, is the case with no subject. But surely in this day when, as never before, the public mind is concerned with the history and contents of the Bible, no one can be considered educated who has not a somewhat full knowledge of the subjects directly and indirectly suggested by the sacred volume. The experience of Lafayette College proves the introduction of the Bible into the regular college curriculum both advisable and feasible. The intellectual results are good, and only good, and the moral are such as cannot be stated in words.

Yours very truly,

(Pres.) JAS. H. MASON KNOX.

July 8, 1887.

Lafayette College, Easton, Pa.

A weekly lesson in the English Bible for every class, has been a part of the required course in Oberlin College through all its history. There has sometimes been difficulty in securing from the classes thorough preparation for the exercise, and the work has often taken the form of a lecture, sometimes of a conversation between teacher and pupil. But the lesson has not seemed burdensome or wearisome; and within the last few years there has been a growing interest in the study. Indeed to such an extent has the interest prevailed, that at the begin-

ning of the last term a petition, quite numerously signed, was presented to the faculty asking that the study might be made an elective, as a daily exercise, for a single term. Several volunteer classes, mostly meeting on Sunday, under the general direction of one of the professors, have been carried on during the past year, for the study of the English Bible. These have been attended by a large number of our students. The time seems to be propitious for more effective work in this direction.

Yours faithfully,

(Pres.) JAS. H. FAIRCHILD,

Oberlin College, Oberlin, O.

July 12, 1887.

I may state that in this college every student is under Bible instruction once a week. Nearly the whole of this is connectedly the English Bible, viz., the Old and New Testaments. In the academic department, however, we use the Greek Testament with the sophomores, taking them through the Gospel according to St. John.

The end we have in view is solely religious instruction for the benefit of the student. The plan is well adapted for this purpose. We cannot take our students through every chapter of the Bible, but we take up various parts of the Bible.

(Pres.) JAMES McCOSH.

Princeton College, Princeton, N. J.

July 11, 1887.

I am well convinced that the English Bible should have a place in our college courses of study.

Just how to introduce it is a question not easily answered. In our Syracuse University I have introduced it, with the approval of our faculty, as an elective under the phrase "Bible Doctrine and Ethics." The Bible is the text-book, and I teach it by topics with appropriate Bible references. This brief statement of what we do will probably as well represent my views as anything else I could write.

Yours respectfully,

(Pres.) C. N. SIMS,

Syracuse University, Syracuse, N. Y.

July 11, 1887.

I confess to nothing short of enthusiasm in favor of the study of the English Bible in the curriculum of every college. and of its having a place among the electives also.

What may have a right to be studied in college if it be not that book of which Luther said: "I fear the universities will prove great gateways to hell unless the professors therein labor faithfully in the Word of God;" of which Bungener says that Calvin made it the "centre" in the Genevan education, of which the early Harvard records are full, and which even Huxley would not see taken away from the youth of England because there could be found nothing like it for making character.

There is time for it, whatever may be said of the rapidity with which the demands of education seem to consume the available hours. Our experience here, where all the classes study it or its "defence and confirmation," and where

the professorship of "Biblical Instruction and Apologetics" was among the earliest endowed, has been so satisfactory that we are anxiously seeking to extend the study.

The regular and official study will but help the private and co-operative study, and the abundant and inviting opportunities for laymen with open Bibles which they understand and, in the deepest sense, know *by heart*, will intensify and perpetuate the interest.

Success to your efforts to have the Bible given again the place in higher education from which its displacement is a shame to our common Protestantism, and has proved a harm to our national life.

Sincerely yours,

(Pres.) SYLVESTER F. SCOVEL.

July 8, 1887.

The University of Wooster, Wooster, O.

I have long felt that the English Bible should be made a part of the English curriculum, and in those colleges where there are few electives, it should be made a part of the regular course. It seems to me an absurd anomaly that a man should come out of college, supposed to have a liberal education, and know about Greek and Latin history, whose relation to American life and institutions is measurably remote, and nothing about Hebrew history, whose relation to American life and thought is very direct.

Yours sincerely,

LYMAN ABBOTT,

July 11, 1887.

The Christian Union, New York.

I do certainly think that the study of the Bible should have a place, and an honored place, in a college course—not because of its claim to be a divine revelation, but because it contains the earliest history of the human race; and because simply for its literature, apart from its moral teachings, it is immeasurably superior to any other book which antiquity has left to us. A year or two since we had the pleasure of a visit from the late President Hopkins. One morning at prayers I read the fourth chapter of the first epistle of John, when he turned to me quickly and said, "There is more in that chapter than in all the philosophy of the ancient world." So I venture to think that there is more in the Hebrew prophets than in the Greek poets. And yet in most colleges, weeks or months of study will be given to a Greek play, or to the odes of Horace, while both the Old and New Testaments are wholly ignored. This seems to me not giving importance to things in their due proportion. Besides, to understand the history of modern civilization, a large space should be given to a book which has exerted a greater influence than any other on the faith and fortunes of mankind.

Yours very truly,

HENRY M. FIELD,

July 18, 1887.

The Evangelist, New York.

I do not believe in the English Bible as a *required* college study at all; and even the Greek Testament, as a required study, is of doubtful value. It is worthless if not a regular *daily* study for a while. Of course the optional study of the Bible is good, in whatever language, but I think I should put it on Sunday, in an

ordinary Bible class, such as we are familiar with. The fact that the Bible is also a religious book, as well as a book of literature, makes it indecorous to make it the object of unwilling study.

Yours truly,

WILLIAM HAYES WARD,

The Independent, New York.

July 8, 1887.

The editor of *THE OLD TESTAMENT STUDENT* asks my opinion of the "advisability and feasibility of making the study of the English Bible a part of the regular college curriculum, at least as an elective." It will be admitted that the college ought to do the best it can for the intellectual development, discipline, and furnishing of the student. I leave moral, and much more religious considerations out of view, and base the conclusion solely upon the effect of the study of the Scriptures upon the intellect. I will take the liberty of referring to a highly distinguished living journalist, Mr. Murat Halstead, of the *Cincinnati Commercial Gazette*, for an example. Mr. Halstead never has been a believer in the Bible as a product of divine inspiration. If he has ever read it for spiritual guidance, it is since the time when we were fellow students. And yet any one who will study Mr. Halstead's literary style will see that he has been a close and appreciative Bible student. His marvelously clear, strong, and elegant English is constantly enriched, reinforced, and dignified with biblical allusions. Mr. Halstead never would, in my opinion, have reached the position he now holds in literature had he not received, from Dr. Robert H. Bishop, thorough drill in the Bible as a classic. As a classic, the Bible is wholly unapproachable by any other. Let a writer draw an illustration or an authority from Homer, and nine-tenths of his readers will receive an unpleasant reminder of their ignorance of the Greek. But let him draw upon the Scriptures, and all those readers will catch the flash of the light and delight in it. There has been no eminent English writers in the past whose writings fail to show familiarity with this wonderful classic. I hold it to be impossible for a writer or speaker to attain his best, or even any considerable eminence, without it. He must have its English, he must catch its tone, he must be familiar with its principles, or he never can sway the minds and hearts of the populace. I am tempted to show why Demosthenes could wield the Greeks with eloquence which would fall flat on an English audience, and to give illustrations of the employment of Scripture in the conflicts of the courts, of politics and of statesmanship, but am not entitled to trespass upon your space. If I have spoken truly thus far, then the conclusion is inevitable: That college which does not make use of the most valuable classic available, does not do the best it can do by its students. It sends them out into competition or conflict with men who are better trained, better armed, better furnished, than themselves.

WM. C. GRAY,

The Interior, Chicago, Ill.

July 12, 1887.

There are two elements in the question: the one having respect to the practicability of finding a place for the English Bible in the established courses of study; the other having respect to difficulties which may be raised by persons in the management of such institutions, not in sympathy with Bible-study, at least in that connection. The making of English Bible-study an *eclectic*, would seem

to relieve whatever real difficulty may exist in reference to the first question. Placing such a study in the curriculum implies nothing as to the frequency with which the class in it should meet. The main matter is that it should meet regularly, meet as often as the claims of other studies will allow, and as an understood part of the college-work. It seems to me that with a really good will toward the measure on the part of those concerned, such a new element in college-work should be entirely practicable.

As to the second point of difficulty, objection on the part of those charged with the management would in many cases be easily overcome. There must be a good many Christian colleges in the country already in the main prepared for such a change. In proportion as the new study were found to be practicable and profitable, others would follow the example. There will always be opposition to what is new; yet when what is new is also right, perseverance will prevail in the end.

I do not need to assure you how heartily I should approve of the introduction of such study. Why should not the Bible, as the world's greatest book, be included in the list of those which it is desirable every educated person should know? And why, in the study of all other ancient history and ancient literature, should this be left out?

Yours, most truly,

JUSTIN A. SMITH.

The Standard, Chicago.

It is a great pity that the study of the English Bible finds no place in the curriculum of so many of our American colleges; as an obligatory, an elective, or an optional study. It is really a lamentable fact that during the entire course of his undergraduate life, the average American student is practically cut off from Bible study.

That this loss more than cancels all the good obtained by many a college student in his study of that which is provided for him in the curriculum, I have not a doubt. I have long felt that no greater lack exists in our American colleges as a whole, than this lack of instruction in the Bible as the Bible.

If, indeed, a college needs an addition to its faculty, in order to secure Bible instruction to its undergraduates, the funds for an endowment of a Bible-teacher's chair will not long be wanting, with the missionary spirit as prevalent as it is in the church of Christ.

God speed the effort to introduce Bible-study into our American colleges!

Yours sincerely,

H. CLAY TRUMBULL.

July 13, 1887.

The Sunday School Times, Philadelphia, Pa.

THE STUDY OF THE HEBREW THEOCRACY IN THE COLLEGE.*

BY PRES. FRANKLIN CARTER, D. D.,

Williams College, Williamstown, Mass.

I hold the old-fashioned belief that the studies of the ancient languages, and the mathematics, disciplining two differing sets of faculties, the one class of studies being the foundation of the knowledge of man as disclosed in history, literature and art, and the other, the foundation of all knowledge of the universe, should constitute a large part of the college course. During the later two years something may be introduced more directly related to modern thought and knowledge in natural and historical science, in the new literatures, and in philosophy. But as I would have Latin studied somewhat for the discipline of memory and judgment, more for training in English, but most of all for the ennobling understanding and historical value of Roman ideas, and Greek for the permanent ideas of the Greeks so intimately involved in certain sides of modern life and culture, so I will not decline to note here a deficiency in the college course in the best New England colleges which I have hoped some generous friend of "Williams College" would before long enable us to fill. When I look at the Venus of Melos, that most perfect embodiment of beauty ever created by human artist, I see a full justification of the demand that the thoughts of the people who produced such peerless art should become, to some extent, the possession of every man who seeks a liberal education; that the study of Greek ideas should be a large part of a college course. So when I look at the Roman arch, the proud symbol of victory over obstacles, on which a great people crossed rivers and chasms to the dominion of the world, and established a system of government which, in one form or another, by the force of military despotism, or by the tenets of the Catholic Church, or by the sway of the literatures of Southern Europe, has controlled civilized thought for three milleniums, I see abundant reason for the demand that Roman ideas shall become very familiar to every college boy. But what is the Venus of Melos, the Parthenon, or the verse of Homer, the perfect canons of art, what is the arch of the Romans, or their system of civil law, the canons of social order, in comparison with the tables of stone on which were engraven the pure commandments, the canons of moral order, which the Jehovah of the Jews gave to Moses on the mountain, and through him to the human race? Do we not find in the importance of their moral ideas reason for the demand that every educated boy should know a good deal of that small, exclusive, but grand theocracy in which a "Thus saith the Lord" was the majestic descent of heaven upon earth, of that people through whom a pure monotheism and a lofty morality was maintained for long generations, and finally entering into Christianity, enveloped the world with an atmosphere which "every man that cometh into the world" must breathe?

* From an inaugural address delivered July 6th, 1881.

I interrupt the progress of my discussion, to give a few reasons why the study of the Hebrew theocracy might well, especially now, be restored to the place in New England education which our fathers assigned to it.

I. The first reason for the study of the Hebrew theocracy in the college course is found, as I have already intimated, in the supreme worth to the race of moral ideas, and the for this reason immense interest that attaches to that nation which, during an age of comparative groping after moral truth among otherwise extremely enlightened peoples, received and transmitted, from generation to generation, a morality that in its outlines presents still the canons for all mankind. This morality, intimately connected with, even the outgrowth of, a sublime monotheism, is presented in the Old Testament in such commanding simplicity and with such reasonable grandeur as to make all the precepts and corollaries of the heathen mythologies of refined peoples seem puerile and empty. I speak simply from the sociological side, when I say, if the mythologies of Greece and the Norsemen are worth studying for the thought of the people whose conceptions they embody, then the ethical and religious conceptions of a people more ideal than the Germans, of intenser self-respect than the Romans, of majestic purity as compared with the Greeks, of more ardent family feeling than the English—the people from whose moral and religious reservoir all the world has drawn the tonic of daily social life—is worthy in its origin and history, in its ritual and its literature, of study in the college course.

II. The second reason for the study of the Hebrew theocracy is to be found in the great influence which the ideas of this theocracy have exerted in the reformatory crises in the history of the race. To pass by for the present the transition of those ideas into the essence of Christianity, with what intensity and power the idea of the wide and inefaceable difference between right and wrong—the idea of retribution swift and certain for iniquity, and of ultimate blessedness for the righteous—the idea as applied to nations that there can be no permanent peace or prosperity except through obedience to the perfect moral law, with what intensity and power these ideas leaped forth in the preaching of Savonarola, in the reformation work of Luther and Calvin, in the awakening of the demand for liberty of conscience in the Netherlands and in England, in the settlement and early legislation of our own New England, in the agitations and discussions that issued in the American civil war, and in the abolition of slavery. In the preparation of the nations for, and in the attainment of, a purer life, it has always been the ideas of that theocracy that have had the most stimulating and unrelenting force. The law, the Hebrew moral law, has always been for the nations the schoolmaster to quicken and arouse the sleeping conscience, and to prepare the way for liberty. It has, alas! been true that there has been sometimes a narrow and grim delight in the fetters of this law, and in the woes and punishments incident to its infraction. It has been true that the exclusiveness and ferocity of the Hebrew warrior has hidden under the cowl of the self-abasing monk, has transformed the bishop's crozier into a sword, and made the so-called minister of the pacific prince devour like a ravening wolf. Reverence for the Hebrew theocracy has executed by thousands innocent women on the charge of witchcraft, with all the forms of law. The same reverence has even so far disregarded the innocence of childhood as to baptize, since the publication of the Geneva Bible in 1560, multitudes of infants with such names as Abinadab, Jonathan, Joab, Nehemiah, Absalom, and Jeremiah. But the wholesale violations of eternal

justice in obedience to the temporary enactments of a people fighting against fearful odds for the existence of morality, the affixing of the names of the weeping prophets or treacherous captains of a people generations removed, during a period of more than two centuries, on the cherubs of the households of our Puritan ancestors, simply attest the tremendous power of the ideas of that people, and such phenomena, wisely interpreted, will lead to a profounder study rather than to a contemptuous neglect of that unique people.

III. Another reason for the study of the ideas of the Hebrews is found in the thoroughness with which these ideas pervade the new literatures. This is but an extension of the previous reason, but by considering this we shall see still more plainly how momentous the Jewish influence has been in the new moral beginnings, in the great revivals of the world. As Ulfilas carried the Bible to the Goths in their own tongue, and secured the fragments of that precious monument to scholars, so every renewal of literary life among the Germans has been enkindled or accelerated by Hebrew ideas, though in some cases the Jewish conceptions have been overlaid by the Christian. The old High-German literary revival had its impulse in connection with the extension of the sway of the Roman Church, the Middle-German from the crusades, though translations from the Psalms and the Pentateuch are among the remains from that period; but the revival of morality in the Reformation, by the aid of Luther's Bible, renewed the German language, and that popular translation did for the common language the same, but much more than King James' version has done for the English. Hence even in the noblest literary monuments the traces of the original inspiration, both in language and ideas. Milton's "Paradise Lost" was the outgrowth of a greater moral revival than Dante's "Inferno," and to it must be referred the inspiration that produced for the Germans Klopstock's "Messiah." It would not be much amiss to call Milton and Klopstock the apostles to two most earnest peoples of a new literature, a literature in which the Hebrew spirituality comes forth from its grave-clothes in fresh power, though it is true that these authors have directly and indirectly much dependence for both form and matter on the Greek and Roman classics. The rule a generation since in New England was that the Old Testament instruction should be given in the household, but the Greek and Latin in the school or college. The Greek and Latin seem likely to retain their authority in education, in spite of the vigorous attack that has been made and always will be made by certain classes of minds upon the justness of their claims. But while there has been a rallying to their defense, is it not true that the disturbance in family life occasioned by the civil war and the increase in luxury has largely swept away, without much resistance, that household instruction in Old Testament lore which was at best but desultory? Is it not true that the knowledge of the ideas of the Hebrews has relatively declined among American-born boys far more than the knowledge of the Greek and Roman conceptions? I fear so. A professor of English in a New England college told me not long since that in ten years of instruction to select classes, he had found only two students who could explain in Milton's "Ode to the Nativity" the allusion in the words—

"the twice battered god of Palestine."

For a right understanding of the authors that have been most closely connected with the revivals of morals we certainly should gain much by the study of the Hebrew theocracy in the college course.

IV. Again, the Jew in his entirety, ancient and modern, past and present, shows such characteristics, largely the result of greatness in moral conceptions, as to challenge attention. Natural selection does not seem to have made him, and in spite of his dispersion and the harshest antagonism of surrounding conditions, it has not yet unmade him. Maintaining the same facial curves in spite of the straightening tension of adverse centuries, preserving apparently the same dense blood-corpuscles in spite of the resolving and diluting currents of the encompassing races of friendlier times, whatever restrictions and disabilities are removed, he becomes prominent in position. Though sometimes a "hissing, and a by-word, and a reproach," he is often "an astonishment," not less by the solidity of his qualities than by the splendor of his success. In politics, in business, in music, in philosophy, in scholarship, in literature, the Hebrew race can point to many of the foremost men of modern times. Disraeli, Lasker, Crémieux, Lalsalle, Rothschild, Mendelssohn, Neander, Oppert, Heine, Spinoza, are a sample of the names of which the modern Jew can boast. There are many Jews in our various colleges and they are in general an able and most successful class of students, and in the two colleges that I know have left a very honorable record. It would be well to provide for them the means of studying the glorious period of their race, and by a fair presentation of that record to secure for them from others the consideration which they deserve as the descendants of an ancestry that has done so much for mankind. And if, as is stated by good authorities, already in Europe the control of the liberal press has passed into the hands of the Jews, a condition very dangerous to Christianity, which we may well apprehend will ultimately arise here, may we not hope that a healthful, softening influence on the mind of the Hebrews educated in our colleges would ensue from an equitable recognition of the claims which Judaism has to honor from the good? May we not believe, if we, in our centers of education, more reverently acknowledge our debt to the ideas of *their* ancestors, that their vast capital and prodigious literary ability will, in that not very distant day, treat with more respect the ideas of our own?

V. The attitude and isolation of the Jews, the origin and maintenance of such a morality under such conditions, the history and polity of that theocracy furnish a valid argument against the skeptical patrons of development and the best antidote for too much Hellenism in modern education. If with all our boasted progress we have not yet in moral purity surpassed what underlies the ten commandments, if the history of the Jews studied with care, confirms the teaching of sound philosophy that in ethical conceptions the race has descended, not ascended, then what is better wherewith to controvert a false philosophy than the records of a people who cannot be brought under the deductions of developed atoms endowed with the promise of morality, but as a unique race, though sometimes disobeying and sometimes stoning their prophets, do yet on the whole make good by the majesty and purity of their ideas their claim to be the chosen people of the one true God? And if in the development of individualism, in the modern enthusiasm for Greek art and the dominion of beauty there are creeping in tendencies among the most cultivated akin to those which John Foster deprecated as likely to result from classical study, but far more devastating in a land like ours than any that could arise in England, what shall hold to the supremacy of perfect moral law and prevent any man's becoming a law unto himself, any man's assuming as good for his life and personality such freedom of

habits and such disregard of moral sanctions as characterized the Greeks? The agnostic philosophy and the adoration for beauty may issue in Greek license and frivolity—in an utterly sociological morality in which depravity is sin because it is hideous, and not hideous because it is sin. As preventive of such results, as destructive of the very germs of such a ghastly morality, the ideas of the Hebrew theocracy furnish the best antidote.

VI. Once more, we need this study because it is the historical basis of Christianity. However foreign the knowledge of those types and symbols might have been, if the thing signified had never come forth; however vague and shadowy those prophetic utterances of rapture over a coming Messiah might have been, if the Messiah were still expected; these types and utterances would still command, as I have said, the admiration of the upright, as embodying the loftiest morality and representing in the sharpest light the wide, eternal difference between right and wrong. One might tremble beneath Sinai and wonder at the imprecations in the Psalms, but an earnest mind could not fail to feel the solemnity of human conduct under the reiteration of such commandments, of rubrics so red with the blood of sacrifices. But now that the sharpness of law has been merged in the love of an incarnate rectitude; now that the prohibitory maxims like faint day-stars have paled before the law of love, the splendor of a risen "Son of righteousness;" now that "the blood of bulls and of goats" has given place to "the Lamb slain from the foundation of the world;" now that Jesus has come in the line of Abraham and David, and the reign of this pacific prince has expanded the scope and dominion of Hebrew ideas through the loving zeal of his followers, and embraced as did his arms upon the cross all the world; now that what Matthew Arnold calls the narrow, dogmatic spirit of Hebraism has been lost in the charitable sweetness of Christianity, how profoundly instructive the Old Testament becomes and all Hebrew history previous to Christ. Who would not know the history and the customs of that people? Do we not too often forget, as Lessing's friar says—

"That our Saviour was himself a Jew?"

Who would not know the heroes and the prophets, the ritual and the types of his race?

There was in this valley, not many years since departed, one who embodied for us the sublime contemplation and prophetic fervor of the patriarchs and seers of that people. Abraham on the plains of Mamre, Elisha restoring the child to the Shunammite woman, the rapt Isaiah breaking forth in strains of scientific but glowing imagery; these by his serene piety, his tenderness, his poetic, mysterious insight he recalled, and often seemed far away, though he was very near. To-day, no longer near, he is not far off from the dear college ennobled by his love. I would believe that in memory of him some benefactor will arise to found in this hill-environed college the "Albert Hopkins Professorship of the History and Polity of the Hebrew Theocracy."

THE TASK AND EDUCATION OF MOSES.*

BY PROF. ANSON D. MORSE.

Amherst College, Amherst, Mass.

Three thousand two hundred years ago, Egypt and the Egyptians were already old. At that date, remote as it is, their most glorious period was in the past. Their grandest temples and pyramids were built; their finest art had been produced: their widest extension of boundaries had been reached: their greatest characters had appeared and had done their work. In short, the creative, originating period of the national life was over. All that the Egyptians, in the way of ideas and the realization of ideas in the arts, were capable of adding to the world's stock of civilization, they had already completed. It is true that a long career was still before them; but their function in world-history was to be conservation. Their future work was to guard the intellectual treasures which they had amassed, and to give these out to the later world in such ways and at such times as would conduce to general progress.

In sharp contrast to this ancient highly civilized people, whose creative energy was spent, stood the Semitic tribes that inhabited Goshen, the north-east section of Egypt. They were in the first flush of youth. To their physical vigor and moral energy the fears and wiles of the Egyptians strongly testify. The first fact, therefore, of which we need to take account, in explaining the antagonism between the Israelites and the Egyptians, is the incompatibility between an old, fully developed civilization, on the one hand, and on the other, a nascent, almost embryonic, one.

A second fact, entering even more deeply into the explanation of this antagonism, is the radical difference between the religion of the two peoples. That of Egypt offers many difficult problems. Its beginnings we cannot trace. There is ground for the view that it was originally monotheistic. It is well established that this doctrine prevailed among the priests: but as the religion was interpreted to the people and understood by them, it had, long before the day of Moses, degenerated into a coarsely idolatrous polytheism. Its temples were grand; its ceremonials were impressive; it did not countenance the cruel and licentious rites practiced by the neighboring Asiatic peoples; it taught the immortality of the soul and a future of rewards and punishments. But because it did not teach a just idea of divine holiness, it could not awaken in its devotees a profound sense of sin; and consequently the morality which it developed was formal and external. Its symbolism, drawn in large part from the animal world, was strange, and in some respects revolting. This symbolism influenced greatly the prevalent forms of idolatry, and goes far towards explaining the grotesque features of Egyptian worship. All things considered, the religion was so directly the product of the Nile valley and of Egyptian character and experience, that it could not be intelligible or useful to other peoples. To the masses it was a relig-

* This article was originally prepared to be read before the students of Amherst, as one of six *Talks* given, during the spring term, by different professors, on topics relating to the times of the Exodus.

ion of observances; in so far as it retained the power to inspire, it acted only on the priests. On account of its extreme conservatism, it was altogether unsuited to the genius of a young, progressive people. The Israelites, on the other hand, had inherited a belief in one God. Their ancestors, the patriarchs, had received this through a possibly primeval revelation, strengthened by personal revelations to themselves. Moreover, their situation, in a region between Egypt and Asia where the landscape was pastoral, and the Nile and the desert were less dominant influences, tended to maintain among them fidelity to this cardinal principle of the Hebrew religion.

A third source of antagonism was difference of political character. The Egyptian monarchy was highly despotic. The Israelites, accustomed to the looser and freer pastoral organization, could not, without violence to what was deepest in their natures, accept and bear the Egyptian political yoke. We see, therefore, that union between Egyptians and Israelites was impossible; for the differences were radical.

The connection of the Israelites with Egypt lasted, according to one set of authorities, four hundred and thirty years; according to another, two hundred and fifteen. It is conjectured that this connection began in the desire on the part of the Egyptians to have a friendly but warlike Semitic people as an outpost toward Asia, to defend Egypt against possible invasions by other Semitic peoples; just as the Romans looked to certain German peoples along the Danube for defense against other German peoples. After a time, however, the danger from the East passed away, and the Egyptians began to fear that, in certain contingencies, the Israelites might turn against the state, which it had been their office hitherto to defend. Influenced by this fear, they adopted the monstrous policy of trying to render them incapable of offense, not indeed by massacre, which would have been comparatively merciful, but by destroying their character. How long the bondage continued we have no means of ascertaining. Ewald, basing his view on the extent to which, at the time of the exodus, the Israelites had retained their martial spirit and moral vigor, thinks that it may have been less than fifty and could not have been more than a hundred years. The attempt to degrade the Israelites to a position analogous to that of the Fellaḥ of to-day, was not successful. That wonderful durability, almost indestructibility, of character which later Jewish history discloses, was foreshadowed in the days of the oppression. Cruelty, instead of breaking them down, only made them more Israelitish. This process, however, could not continue indefinitely. The day was fast approaching when the deepening antagonism must be decided by force. The outlook for the Israelites seemed hopeless. They could not expect to defend themselves against the Egyptians. Humanly speaking, there was before them either quiet submission, or a short desperate conflict closing with defeat, separation from kindred, and the worst forms of slavery. It was a juncture that concerned more than the Israelite and the Egyptian. It was a crisis in world-history. The immeasurable service to human progress which the Jewish nation was to render seemed in jeopardy. Deliverance came through Moses.

The nature of his work has already been indicated. It was necessary to win the confidence of the Israelites, to organize them, to negotiate on their behalf with Pharaoh; and since a full and healthful development of this people on Egyptian soil, subject to Egyptian influence, and exposed to Egyptian enmity, was not possible, it was necessary to lead them to a land suited to their genius—the land of their origin. Meanwhile, another task, the most difficult of all, must be

undertaken, namely, the education of the Israelites for the exalted career to which they were destined. For this work Moses needed the highest and most varied qualifications. First, and most important because it was the foundation of his wisdom and power, he must be a prophet. Not otherwise could he win or deserve the confidence of his own people; not otherwise could he sufficiently influence their enemies. The exigency called for resources and wisdom more than human. It was the assurance that Moses through his character as prophet had received such wisdom and was entrusted with such resources, that first united the people in obedience to his commands. But the prophet must also be a military commander; for only through him who stands in intimate communion with the Giver of victory, can the highest courage and fortitude of the people be called forth.

Moreover, the prophet and commander must, in addition, be a statesman; for this people were yet imperfectly organized, and their institutions but half established and altogether inadequate. In the work of supplying these defects there could be little aid from precedent, for the institutions of the Egyptians and of the other best known peoples were, in the main, not only inapplicable but dangerous to the end in view. The loneliness which was so marked a feature of the life of Moses was foreshadowed by the nature of his task; if of human companionship he had little, of human example he had absolutely none. On the other hand, in one respect he was highly favored. Perhaps there never was a time when the popular mind was more open to influence and instruction. The mingling of gratitude and trust, of docility and aspiration, which deliverance would awaken, would give an unequaled opportunity for public education.

This was, therefore, the proper time, not only for promulgating the highest truths, but also for creating those institutions through which these truths might gradually enter into and transform the life of the community. In addition to the functions of prophet, commander and statesman, it seemed necessary, for a time at least, that Moses should administer justice.

Since the exodus, this union of high and diverse functions in the person of one leader has been repeated more than once. It is seen in the case of Mohammed, and on a greatly diminished scale in our own day, in that of the late Mahdi, in opposing whom Gordon lost his life. It testifies to the insight and cleverness of Bonaparte, as well as to his audacity and want of scruple, that he tried to confirm his power over Egypt and prepare the way for the conquest of the East, by assuming in addition to the role of soldier and statesman that of an inspired character whose services to Islam had been foretold in the Koran.

The uniqueness of the leadership of Moses consists less in the number and character of the functions he assumed, than in the manner of discharging them. In him the grandeur of the prophetic office received its highest expression; beside him, the greatest prophets of other religions seem pygmies. Mohammed, in so far as his message was new, was intelligible only to certain martial and passionate, half civilized peoples of Asia and Africa. To Moses progressive mankind has listened, and must forever continue reverently to listen; for the truths he taught are the only basis of durable and healthful progress.

We have now to inquire through what original qualities of person and character, and through what process of education, Moses was prepared for his work. The traditions represent him as possessed of "almost superhuman beauty." "Exceeding fair" are the words of Stephen. That his countenance gave fit expression to the exalted ideas and emotions which filled him, we are told in the

account of his descent from Sinai bearing the two tables of testimony: "And Moses wist not that the skin of his face shone . . . and when Aaron and all the children of Israel saw Moses, behold the skin of his face shone, and they were afraid to come nigh him." To his strength testify not only the smiting of the Egyptian and the successful contest with the Midianite shepherds; but more conclusively still, the mighty work he accomplished; the unexampled public burdens he sustained, even in advanced years; and finally the words which describe his death: "Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated." We are certainly justified in the belief that the physique of this most laborious and enduring of inspired men was capable of responding fully to the exacting requirements of his position, and was in harmony with his fiery and majestic spirit.

The extent to which Moses was indebted to his Egyptian culture must remain a matter of conjecture. We are told that "he was learned in all the wisdom of the Egyptians." Ewald says: "It was certainly not a chance that the very highest gift bequeathed to us by a remote antiquity germinated on that soil alone which had already for thousands of years been more deeply intellectualized than any other country on earth." That the indebtedness was great, is self-evident. Through his study in Egypt, Moses, the destined guide and teacher of a young people just entering upon their career in world-history, became acquainted with the best fruits of the oldest civilizations. In the wisdom of his legislation, we find abundant proof that the author is a man deeply versed in the experience of an older people, and indeed of the world. Indirectly the wisdom thus gained manifests itself not only through the adaptedness of the Mosaic legislation to the nature, the present wants, and future development of a peculiar people, but also in his refusal to adopt the institutions of Egypt. To an ignorant or a half-educated leader of an aspiring people, the temptation to copy servilely from those more advanced in civilization would have been irresistible. But the clearest proof of the indebtedness of Moses to the Egyptians is found in the universality of the principles he promulgated. To this, his study and criticism of the "wisdom of the Egyptians" must have been an invaluable aid.

The traits of the character of Moses are first revealed in that event which led to his exile. The account in Exodus is as follows: "And it came to pass, in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way, and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand." Our immediate concern is not directly with the ethical character of the deed—interesting and instructive as that undoubtedly is. We pass it by with the remark that, unlike an ordinary act of murder in which the perpetrator in order to secure a private end disregards and violates the public interests, Moses here, in order to serve the public interests of his people, disregards and jeopardizes his private interests. This extenuates, but does not justify. The same plea might be urged in behalf of the assassin of William of Orange, though not with equal validity. What really concerns us in the narration is, Does it reveal a fitness for leadership? The answer is clear: It reveals a fitness, and, at the same time, an unfitness, or rather, an unpreparedness; it discloses a promise, but a promise the fulfillment of which is conditioned upon a further development and discipline of character. The fitness consists in his devotedness; he forgets himself absolutely; he imperils every personal interest, because of his zeal for the welfare of his brethren

This he maintains to the end; its highest expression was reached when Moses, after the lapse of the Israelites into idolatry, offered his own soul as an atonement for their sin: "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold! Yet now, if thou wilt forgive their sin—; and if not, blot me. I pray thee, out of thy book which thou hast written." History knows only one act of devotion which surpasses this.

On the other hand, the slaying of the Egyptian reveals, with no less distinctness, a passionateness, a predominance of the emotional nature, which would make successful leadership impossible. It is a truism that self-mastery is the first condition for the exercise of control over others. Moses slew the Egyptian not only because he would defend and avenge his people, but also because he was not as yet fully master of himself.

Then came the sojourn of Moses in the wilderness. What part had it in his education? History testifies often to the aid which nature, untouched by the hand of man, can give in spiritual things. In the solitudes, where the voice of man is not heard, the divine voice becomes audible. It is not too much to say that during this period Moses came gradually to know God as he truly is, and as he was to be revealed to the Israelites, and through them to the world. The special appearance in the burning bush was only the climax in a long process of divine revelation; but it is a turning-point in the life of Moses, marking the completeness of his preparation for the leadership of the Israelites. It is likewise a turning-point in the history of the world. No other revelation of the divine character and will, save one, has so deeply entered into, and so radically transformed, the affairs and the character of mankind. The words are as follows: "And he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. . . . And God called out unto him from the midst of the bush. . . . And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." This crowning experience of the preparatory period of the life of Moses is strictly analogous to what we call conversion. The essential features are quite the same. First, a revelation of God which destroys self-will; second, a hearing and acceptance of one's allotted task in the world, as co-worker with God.

The self-mastery which Moses had lacked he now possessed. Nothing calms the passions, nothing clears the judgment like converse with great characters and great ideas. Moses had talked with God, and had learned to think the thoughts of God. Nothing steadies, sobers, and rationalizes conduct like the weight of high responsibility. Unto Moses God had assigned the most difficult, and at the same time, the most exalted task which man can undertake.

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and
G. S. BURROUGHS (Amherst College).

FIRST STUDY.—INTRODUCTORY.

[The material of this "study" is furnished largely by Professor Beecher, though in part by Professors Burroughs and Harper. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

[These "notes," though in small type, are introductory both to the short and to the long courses.]

1. *Plan.* In these "studies" it is proposed to furnish directions for definite work, suggestions as to the best methods of work, references to the best authorities on general and particular topics. The plan of the "studies," as well as the space allotted them, forbids the furnishing of any considerable amount of material.
2. *Subject.* The Bible itself, not men's ideas about the Bible, will be studied. The events of Bible-history will be taken up in order, and along with these events the different Old Testament writings connected with them.
3. *Form.* The matter in *large type* will in itself be complete, and the course thus outlined is intended for those whose time for the study of the lessons is quite limited. The matter in small type is supplementary, for the use of students who have more time. To accomplish the best results, both parts of the "study" should be taken.
4. *Requirements.* (1) Absolute mastery of the contents of the biblical passages considered; (2) Thoughtful study of the biblical topics proposed; (3) Conscientious verification of biblical references cited; (4) Careful testing of all statements made by the authors of the studies; (5) Reading (with pencil and note-book in hand) of such references to the general literature of a topic as time and opportunity will permit;* (6) Rigid classification of results from whatever source obtained.

II. HISTORICAL AND LITERARY.

1. *Classification of Books.* (1) Learn the following *general classification*:

(a) Pentateuch with Joshua (often called Hexateuch); (b) Judges (with Ruth), and 1 and 2 Samuel; (c) 1 and 2 Kings; (d) 1 and 2 Chronicles with Ezra and Nehemiah.

* Helpful information in connection with these studies will be found in Smith's "Bible Dictionary," Boston, Houghton, Mifflin & Co.; the Schaaff-Herzog "Enc. of Biblical Knowledge," New York, Funk & Wagnalls; McClintock and Strong's "Cyclop.," New York, Harper Brothers; Geikie's "Hours with the Bible," New York, James Pott & Co.; Stauley's "Jewish Church," New York, Chas. Scribner's Sons; Lenormant's "Ancient History of the East," book ii.; Blaikie's "Bible History," including history of social life, the history of other nations, etc., New York, T. Nelson & Sons; Smith's "O. T. History;" Briggs' "Bible Study" and "Messianic Prophecy," New York, Chas. Scribner's Sons; Orelli's "O. T. Prophecy," New York, Scribner & Welford; Delitzsch's "O. T. History of Redemption," New York, Scribner & Welford; Edersheim's "Prophecy and History in Relation to the Messiah," New York, A. D. F. Randolph, etc.

Among commentaries should be placed first, for convenience of size, cheapness of cost, and concise, valuable information, the series in the "Cambridge Bible for Schools," e. g., Kirkpatrick's 1 and 2 Samuel, 2 vols., price 3s. 6d. each; handy, condensed, clear, with Introduction, Appendix, and Index; good books to buy. Valuable are Lange's Commentaries, New York, Chas. Scribner's Sons; Keil and Delitzsch's Commentaries, New York, Scribner & Welford; The Pulpit Commentary, New York, A. D. F. Randolph.

- (2) *Classify roughly* the poetical and prophetical books of the O. T. according to the connection which they sustain historically to one or another of these four principal works or series of works.

2. Periods of O. T. History. (1) *General periods of these four works:*

(a) The first treats of the period up to the time when Israel and the sanctuary were established in Palestine; (b) The second, of the period when the sanctuary was wandering from place to place (1 Chron. 17:5); (c) The third, of the period when Solomon's temple was the sanctuary; (d) The fourth, after reviewing the history contained in the other three, of the times after the destruction of Solomon's temple.

- (2) *Special periods:* The ground covered in these studies, viz., the latter part of the second of these periods, and the whole of the third, may for convenience be subdivided into periods named from the relations then existing between Israel and the great powers of the east:

- (a) *Pre-Assyrian*, including the times of Samuel and David (belonging to our second general period), and from the accession of Solomon to that of Omri (1 Kgs. 16:22, 23).
 (b) *Early Assyrian*, from the accession of Omri to that of Jeroboam II. (2 Kgs. 14:23)—the times of Shalmaneser II. and his immediate successors.
 (c) *Middle Assyrian*, from the accession of Jeroboam II. (of Israel) to that of Hezekiah (of Judah)—the times of Pul (2 Kgs. 15:19; 1 Chron. 5:26), Tiglath-pileser (2 Kgs. 15:29; 16:10; 1 Chron. 5:6), Shalmaneser IV. (2 Kgs. 17:3; 18:9).
 (d) *Later Assyrian*, from the accession of Hezekiah to that of Jehoiakim (2 Kgs. 18:1)—the times of Sargon (Isa. 20:1), Sennacherib (2 Kgs. 18:13; 19:16; 2 Chron. 32:1), Esar-haddon (2 Kgs. 19:37; Isa. 37:38; Ez. 4:2), Assur-bani-pal (Ez. 4:10?).
 (e) *Babylonian*, extending to and beyond the destruction of the temple (2 Kgs. 25:8, 9).

3. Sources of Information. (1) Books of Samuel, Kings, and Chronicles; (2) Other Old Testament books belonging to the period; (3) The geography of the localities named; (4) Literature and monuments outside of the Old Testament (before the Assyrian periods, meagre).

4. Special Topics. (1) Duration of each kingdom after the division; (2) Number of kings, number of dynasties, in each kingdom; (3) Average length of reigns; (4) General attitude of prophets toward the kings in each kingdom; (5) Causes leading to the earlier fall of northern kingdom (2 Kgs. 17:7-23); (6) The use of geographical material in historical and literary study; (7) The sources, varieties, contents and character of what is called monumental literature.

5. Distribution of the Books. Either because of the date when they were written, or because of the connection between their contents and the events of the periods, the following books come within the scope of these studies:

- (1) To the times *before Solomon*, such Psalms as were written by David and his contemporaries.*

* The Psalms whose claim to belong to this class should be considered, include, among others, the following classes: (1) Those of the first of the five books of the Psalter, (2) all additional Psalms that, in the Hebrew, and therefore in the English, have the name of David, Asaph, Heman, and Ethan or Jeduthun in their titles, and (3) all additional Psalms that seem to be attributed to David by the New Testament, the books of Chronicles, the additional titles found in the Septuagint, or other ancient sources of information. Of course we cannot delay to determine in how many cases the considering of these claims would result in substantiating them, and this is unnecessary, since our study must, at best, include but a few of the whole number.

- (2) To the *Pre-Assyrian* times, Prov. 1-24, Canticles, Ecclesiastes, and the Solomonic Psalms.
 - (3) To the *Middle Assyrian*, Joel and Obadiah (?); Jonah, Amos, and Hosea; and Zechariah (9-14) (?).
 - (4) To the *Later Assyrian*, Isaiah, Micah, Nahum, the last chapters of Proverbs, and some Psalms.
 - (5) To the *Babylonian*, Habakkuk, Zephaniah, Jeremiah, and Lamentations.
- Ezekiel and Daniel are to be taken as post-exilic, though the events mentioned in them are largely contemporaneous with those mentioned in Jeremiah. Job is omitted, though assigned by many to the period here treated. This classification is in several instances somewhat uncertain; but the doubtful cases must be left for later consideration.

6. Chronology. For events previous to the later Assyrian period the chronology will not be given in terms of the year B. C. The differences of opinion are here so radical that such dates can be nothing but a source of confusion, except to one who has studied the conflicting systems now current; but one can gain a clear time-conception of these events if he will keep distinct (1) the dates up to the death of Solomon, (2) the remaining dates of the pre-Assyrian and early Assyrian times, and (3) those of the middle Assyrian times. With such a time-idea, one can form his own opinion as to the date B. C.

III. GEOGRAPHICAL.*

1. Study upon a map the outline of Palestine, until you can draw, rapidly and without aid, a rough sketch of the country, including (1) the coast-line; (2) the Sea of Galilee with the Jordan and the Dead Sea; and (3) the mountain ranges.
2. Ascertain (1) the length and average breadth of the country; (2) the height of Mt. Zion and the depth of the Sea of Galilee and the Dead Sea below the Mediterranean.
3. Locate upon the map ten of the principal mountains and cities or villages, calculating their relative distances from one another, and indicating the routes of communication between them.†
4. As an exercise, combining history and geography, select particular sites, e. g., Bethel (1 Sam. 7: 16), and (1) collect from the concordance (Young's is the best) the several passages of Scripture connected with it.‡ (2) Note all geographical allusions made to it. (3) Note in chronological order the historical events referred to. (4) Picture the events in connection with the site, filling in with details relating to customs, manners, dress, etc.

* Henderson, "Palestine" (Hand-books for Bible-classes), Edinburgh, T. & T. Clark; Hurlbut, "Manual of Biblical Geography," Chicago, Rand, McNally & Co.; H. B. Tristram, "The Topography of the Holy Land; The Natural History of the Bible," New York, James Pott & Co.; Merrill's "East of the Jordan," New York, Chas. Scribner's Sons; "The Land of Moab," New York, Harper Brothers; Stanley's "Sinai and Palestine," New York, A. C. Armstrong & Son; the well-known "The Land and the Book" of W. M. Thomson, New York, Harper & Brothers; "Tent Work in Palestine," C. R. Conder, New York, D. Appleton & Co.; the books of Edward Robinson, "Physical Geography of the Holy Land," "Biblical Researches in Palestine and in the Adjacent Regions," "Later Biblical Researches," etc., Boston, Houghton, Mifflin & Co. Particularly serviceable are the articles in Smith's "Bible Dictionary."

† The student is recommended to purchase the cheap wall-map prepared by Dr. H. S. Osborn, Oxford, Ohio, or for more accurate study the maps of Western Palestine, published by the Palestine Exploration Fund, illustrating the Old Testament. London, Edward Stanford.

‡ Gen. 28: 19; 12: 8; 13: 3; 31: 13; 35: 1, 3, 6, 8, 15, 16; Josh. 7: 2; 8: 9, 12, 17; 12: 9, 16; 16: 1, 2; 8: 13, 22; Jud. 1: 22, 23; 4: 5; 21: 19; 1 Sam. 7: 16; 10: 3; 13: 2; 30: 27; 1 Kgs. 12: 29, 32, 33; 13: 1, 4, 10, 11, 32; 2 Kgs. 2: 2, 3, 23; 10: 29; 17: 28; 23: 4, 15, 17, 19; 1 Chron. 7: 28; 2 Chron. 13: 19; Ez. 2: 28; Neh. 7: 32; 11: 31; Jer. 48: 13; Hos. 10: 15; 12: 4; Amos. 3: 14; 4: 4; 5: 5, 6; 7: 10, 13.

SECOND STUDY.—BOOKS OF SAMUEL, KINGS, AND CHRONICLES.

[The material of this "study" is furnished largely by Prof. Beecher, though in part by Prof. Harper, by whom it is edited.]

I. PRELIMINARY NOTES.

1. Make it a principle to accept no statement, contained in these "studies," concerning a biblical matter, without first verifying it.
2. When references are cited in connection with a proposition or statement, examine them and note the additional details which they furnish.
3. The particular kind of Bible-knowledge which most men lack, is a knowledge of the *contents* of the several books. This knowledge will be gained not by reading and memorizing the analysis of a book furnished by an instructor or a commentator; but only by making one's own analysis and mastering it. Use the outlines given below simply as a guide. Verify them, and thus make them your own; or make others.

II. THE BIBLICAL LESSON.

1. Make such an examination of the Books of Samuel, Kings, and Chronicles as your time will permit, having especially in mind the general contents and purpose of each book.
2. Upon the basis of your former knowledge of these books and from the information gained by the examination just made, prepare, before studying the remainder of this lesson, a brief statement (40 or 50 words) upon each of the three books, covering the general scope of the book.

III. HISTORICAL.

1. **Contents of Books of Samuel.** (1) 1 Samuel 1-15 contains a history of Israel from the time of the birth of the prophet Samuel, to the time when David appears. (2) The remaining sixteen chapters are made up of incidents from the life of David, including an account of the latter part of the reign of Saul. (3) 2 Samuel is a history of the reign of David. The last four chapters contain six short pieces* which are evidently appendices to the connected part of the book. In mentioning that David reigned forty years and six months, 2 Sam. 5:5, the books of Samuel presuppose the death of David. They neither mention nor allude to any events much later than this.†
2. **Contents of Books of Kings.** These contain the history from the accession of Solomon to the burning of the temple, narrating, however, by way of introduction, certain events that occurred before David's death. The latest fact mentioned is the liberation of Jehoiachin, and the provision made for him, about twenty-five years after the destruction of the temple, 2 Kgs. 25:27-30.
3. **The Books of Kings a different work from the Books of Samuel.** That they are part of the same work has been inferred from the fact that they take

* (1) The account of the revenge of the Gibeonites, 21:1-14; (2) anecdotes of Philistine giants, 21:15-22; (3) and (4) two poems, 22 and 23:1-7; (5) the roll of heroes, 23:8-39; (6) the account of the pestilence, 24.

† Many passages are often cited as alluding to later times, but they are explicable without that hypothesis. E. g., (1) the phrase "unto this day" often occurs where it must be referred to times as early as those of David, and never where it is impossible so to refer it, 1 Sam. 8:8; 29:3, 6, 8, etc. (2) The mention of "Israel and Judah," 1 Sam. 18:16, is not an allusion to the divided kingdom of later times, but calls attention to the fact that David was a favorite not only with his own tribe, Judah, but with the whole nation. And there is an equally good explanation in every instance where Israel and Judah are named in the books of Samuel. (3) There is no reason for saying that "seer" is mentioned in 1 Sam. 9:9 as an archaic title, or that the mention of Tamar's dress, 2 Sam. 13:18, is made by the author as a matter of archaeological interest. And so with other items.

up the history at the point where the books of Samuel leave it. But this is not decisive, and is contradicted by phenomena which appear in the books.*

4. **Contents of the Books of Chronicles.** (1) Genealogical lists, 1 Chron. 1-9;† (2) a repetition of the history found in Samuel and Kings, with most of the parts relating to the northern ten tribes omitted, and with large additions, mostly of matters relating to the temple and its service. Among the latest events mentioned in Chronicles are the royal genealogies, brought down several generations later than Jehoiachin (Jeconiah), 1 Chron. 3:17-24.
5. **Special Passages for Study of Contents.** (1) Parallel accounts, 1 Sam. 31 and 1 Chron. 10; 2 Sam. 7 and 1 Chron. 17. (2) Not in Chronicles, 2 Sam. 1-4; 1 Kgs. 16-21. (3) Only in Chronicles, 1 Chron. 12 and 22-29; 2 Chron. 29:3-ch.31. (4) Parallel accounts, amplified in Chronicles, 1 Chron. 15, 16.

IV. LITERARY.

1. **Authorship of the Books.** According to Jewish tradition, Samuel the prophet wrote the books of Samuel, and the prophets Gad and Nathan completed them; Jeremiah wrote the books of Kings; Ezra wrote the books of Chronicles, and Nehemiah completed them. It is quite common to reject these statements, but the view that these books were written under the influence and in the times of these men agrees with the inference that would be drawn from the latest events mentioned in each work, and with all the other known facts in the case. Common opinion now doubtless assigns the composing of the books of Samuel to a date considerably later than the death of Nathan, but without sufficient evidence.‡
2. **The Mode of their Composition.** A study of the passages in Chronicles that are duplicates of those in the other books, will throw light on questions concerning the composition of all these writings. Some of the phenomena to be studied appear in the English version, though they appear much more distinctly in the Hebrew. The author of Chronicles compiled large portions of his work from our present books of Samuel and Kings, or possibly from earlier writings that had been used by the authors of Samuel and Kings. Instead of reading these writings, and remembering their contents and stating these in his own language, as most modern writers would do, he did his work of compilation largely by the process of transcribing sections of the earlier works. The transcribed portions he commonly abbreviates and renders more fluent, by dropping words and changing phrases. Occasionally he adds a fact or a comment, often in Hebrew that is linguistically quite different from the transcribed portions. There are sufficient indications that the authors of Kings and Samuel did their work largely in the same way, transcribing the whole or parts of previous writings.

* Note, as a part of the proof of this: (1) The position of the six appendices at the close of 2 Samuel; the natural place for an appendix is at the close of a work. (2) The different habit of the writers in the matter of citing sources of information; the author of Kings does this with great form more than thirty times, e. g., 1 Kgs. 11:41; the author of Samuel never does it. (3) Their different habit in the matter of formal condemnation of false worship, e. g., 1 Kgs. 11:6, and many places; no formal statements of this kind are found in Samuel. (4) Differences of linguistic character, though there are also some marked linguistic resemblances, especially between Samuel and the first eleven chapters of Kings.

† They may have been mainly made up from the books that precede Chronicles in the English Bible; but they contain a few incidents and a few statements of fact not found in the other books, e. g., 1 Chron. 4:9, 10, 39-43, or, in part, 6:22-38.

‡ See introductions to the various books in different commentaries.

3. **The Sources from which they were Compiled.** These previous writings were largely those mentioned in the books themselves: (1) For the times covered by the books of Samuel, one source is prominently mentioned, namely, "the Words" * of Samuel, of Gad, and of Nathan, 1 Chron. 29:29. This is either a single work, including our present books of Samuel, or a group of works which served as sources for our books. Other writings are referred to in 1 Sam. 10:25; 2 Chron. 35:4; 1 Chron. 24:6; 27:24, etc. (2) For the times covered by the books of Kings, the literature cited is much more abundant: (a) By "the Book of the Chronicles of the kings of Israel," cited in 1 Kgs. 14:19, and seventeen other places, and (b) that "of the kings of Judah," 1 Kgs. 15:7, and thirteen other places, we naturally understand public records, and there is no valid reason against this. (c) "The book of the Words of Solomon," 1 Kgs. 11:41, and (d) the books of Nathan, Ahijah, Jedo (not Iddo), Shemaiah, Jehu, and Isaiah, 2 Chron. 9:29; 12:15; 20:34; 26:22; 32:32, were writings of prophets, and were doubtless used by the author of Kings. See, for example, 1 Kgs. 1; 11:26-40 and 14; 12:22. The author of Chronicles had the sections of these works now found in Kings, and perhaps had the original works also. (3) Other writings referred to in Chronicles are (a) two genealogical works, 1 Chron. 9:1; 2 Chron. 12:15; (b) two "Commentaries," 2 Chron. 13:22; 24:27; (c) the Lamentations; (d) "the Words of Hozai," and (e) the "Words of the kings of Israel," 2 Chron. 35:25; 33:18, 19. Different from any of these, and probably identical with our present books of Kings, is the book of Kings, 2 Chron. 16:11; 25:26, and several other places.†

4. **Certain Important Conclusions.** Three important conclusions follow from this: (1) These histories approach much more nearly to the character of records contemporaneous with the events recorded, than they would if they had been compiled according to modern methods. (2) The inspiration to which these books owe their place in the canon is primarily that of the men who wrote the books in their present form, and is entirely independent of all questions concerning the inspiration of the men who originally wrote the writings from which our present books were compiled, and of all questions touching the inspiration of any actual or supposed men of later times, who edited or collected the scriptural books. (3) Particular phrases in the transcribed sections may not have the connection that they at first seem to have with the context in which they are now found. For instance, the phrase "after this," 2 Sam. 8:1; 10:1, may possibly not refer to the events mentioned in the previous chapters, but to something else, that was recorded in the writing from which the transcription was made.

V. GEOGRAPHICAL.

1. Employ the method applied in the former lesson to "Bethel" in the case of "Gilboa" and "Negebh" or "the south country."
2. Continue the practice of drawing an outline map of Palestine, and locate upon it five additional places of interest.

* "Words," as thus used, is perhaps equivalent to "acts" or "history," and is so translated in the versions.

† It seems quite reasonable to suppose that the authors made some use also of oral predictions handed down.

THIRD STUDY.—THE TIMES BEFORE THE ADMINISTRATION OF SAMUEL.

[The material of this "study" is furnished by Profs. Beecher and Burroughs. It is edited by Prof. Harper.]

I. PRELIMINARY NOTES.

1. In his Bible-study, the student should pursue the *inductive* method: (1) Gather for himself the *facts*; (2) Learn from these the *general principles* which they teach; (3) Apply these principles to all further work. *How* to study the Bible will best be learned by *studying* it.
2. References are given for use, not for ornament. Facts can be collected only by studying the passages indicated. The Bible is to be kept constantly in hand.
3. The "Inductive Bible-studies" are intended for those who desire to approach the Bible from the *student's* stand-point, who expect to find in Bible-study intellectual discipline. Thoroughness is therefore essential. Nothing short of *mastery* will prove satisfactory. The energy and fidelity demanded by other studies will be demanded by this. The reward will be equally great.
4. The "studies" are intended for Bible-students of all classes. Among those who make use of them there will be differences in natural capacity for work, in opportunities for study. Results will vary according to circumstances. One policy, however, must rule, whatever the circumstances: *Only as much of the work outlined should be undertaken as can be mastered in the time one has to devote to it.* Omit one-half, if necessary three-fourths; but learn the remainder.
5. By all means use the Revised Version. Whatever may be its shortcomings, it is vastly superior to the Authorized Version.

II. THE BIBLICAL LESSON.

Read 1 Sam. 1-7:4, and study the account (1) of the sons of Eli, and of Eli himself, 2:12-17, 22-25; 4:12-22; (2) of the prophet's message to Eli, 2:27-36; (3) of the birth and childhood of Samuel, 1 and 2:18-21, 26; (4) of Samuel's vision, 3:1-18; (5) of the loss of the ark, 4:1-11; (6) of the ark in the land of the Philistines, 5; (7) of its return to Israel, 6; (8) of Samuel's character, and the reformation in Israel, 3:19-21; 4:1a; 7:1-4.

III. HISTORICAL AND LITERARY TOPICS.*

1. **Eli and His Sons:** 2:12-17, 22-25; 4:12-22. (1) Observe the marginal notes, e.g., on 2:12, 16, 17, etc., of the Revision. Compare with the margin of the Authorized Version. Note their character. Decide as to their helpfulness individually and as to their value, taken collectively, as a popular critical apparatus.† (2) Notice constantly the marginal readings from the Septuagint.‡ Cf. on this section marginal note on 4:13; 5:6; 6:1, 19, and as far as you are able, conclude as to their helpfulness. (3) Discover the character of the sin of Eli's sons, comparing vs. 13-16 with Ex. 29:28; Lev. 3:3-5; 7:29-34.§ How was it two-fold? (4) Why were the women (2:22) at the tent of meeting (R. V. "did service")? cf. Num. 4:23; 8:24, and especially Ex. 38:8. Do you find here any corrupting influence of Phœnician worship? (5) Meaning of "the glory," 4:22? See Ex. 16:10; 40:34, 35; Ps. 78:60, 61; Rom. 9:4. (6) Picture the scene, 4:12-22, in order to test your knowledge of its

* These topics are not intended to be exhaustive of the text. They are simply helps toward *inductive self-work*. The "studies" are not a commentary, imparting Bible-knowledge. They are intended to stimulate and encourage independent investigation.

† See April ('87) STUDENT, pp. 229-234, *Popular Uses of the Margin in the Old Testament Revision*. Prof. J. F. McCurdy, Ph. D.

‡ The Septuagint, or LXX., is the Greek version of the O. T., made gradually and by different hands at Alexandria, during the third and second centuries B. C. A very valuable discipline for those who read readily the Greek N. T., would be the comparison of the LXX. with the English text, as representing the Hebrew. For this work, obtain "S. Bagster & Son's Gk. LXX. with Eng. trans. and with various readings and critical notes; a new edition; price, 16s.," New York, John Wiley & Sons; or "the latest edition of Tischendorf's LXX. in Greek."

§ It may be of service to note carefully the references to the Pentateuch which the text suggests, their number and general character. A wise and careful use may be made, by the student personally, of the references in the margin of the A. V.

details, of the dress, customs, manners of the time. Notice the vivid description. What may be inferred from it as to the source of the narrative?

2. **The Prophet's Message ; 2:27-36.** (1) Meaning of phrase *man of God*? To whom is the title applied? See Deut. 33:1; Judges 13:6, etc. Discover in what books of the O. T. it is most used? (2) What functions of the priest are here mentioned? Make a study of these functions from Bible statements. (3) Study the prediction 2:35, 36. In whom fulfilled? Samuel (3:1; 7:9, 10; 9:12, 13; 10:1; 16:13; 1 Chron. 7:33; 25:1, 4, 5; Ps. 99:6), Zadok (1 Chron. 6:8-15), or a line of priests, culminating in Christ? On "anointed" (2:35), cf. 2:10; where is it *first* used in connection with the kingly office?*
3. **Birth and Childhood of Samuel ; ch. 1:2:18-21, 26.** (1) Study this section in connection with the following references to the Pentateuch: "*yearly*" (1:3 and 2:19). cf. Ex. 34:23; Deut. 16:16: "*gave portions*" (1:4), cf. Lev. 7:11-18, and infer character of sacrifice; "*a vow*" (1:11), cf. Num. 30; how two-fold? Nazarite vow? Num. 6; "*all his house*" (1:21), cf. Deut. 12:10-12; if *three bullocks* (1:24), for what severally intended? Num. 15:8; "*flour, wine*," Num. 15:9, 10, etc. Complete the references. (2) Picture the scenes in order to gain a conception of the religious solemnities of the time. (3) *The LORD of Hosts* (1:3), here *first* found. See Dictionaries, also Note 1, Kirkpatrick's Samuel, p. 235. Study passages cited and determine the meaning.
4. **Samuel's Vision : ch. 3.** (1) Samuel, three significations of the name? Choose one. Other Samuels in the O. T.? (2) What prophets spoken of in days of Judges? Judges 4:4; 6:8. Are there others? (3) Form an estimate of Eli's character.
5. **Loss of the Ark : 4:1-11.** (1) Make, with a concordance, a study of the Philistines, e.g., Origin? Country? Government? Amos 9:7; Deut. 2:23; Josh. 13:2, 3. History? Gen. 21:32; 26:1, 14-20; Ex. 13:17; Judges 3:3; etc. See Dictionaries and Note iv., Kirkpatrick's Samuel. (2) Why was the ark brought into the camp? cf. Josh. 6:6, 7; 2 Sam. 5:21; other reasons? Were the Hebrews affected religiously by their surroundings? In what respects?
6. **Samuel's Character and Reformation ; 3:19-21; 4:1a; 7:1-4.** (1) Develop the contrast seen in the narrative, between the unfolding of Samuel's character and his surroundings. (2) Characterize politically and religiously the period of twenty years preceding the reformation of Samuel. (3) Study Samuel's character and his principles (a) as a ruler, (b) in his personal relations, (c) as a religious teacher. (4) Distinguish, in the study of his character, (a) personal traits, (b) those peculiar to his time, (c) those belonging to the Hebrews as a nation.
7. **Hannah's Song ; 2:1-10.** Prepare a criticism comparing it with Luke 1:46-55, and 67-79.†

IV. GEOGRAPHICAL.

Explain, with map, the terms (1) "hill country of Ephraim;" (2) Ramathaim-zophim; (3) Ephrathite;‡ (4) Shiloh, 1:3; (5) Dan and Beersheba, 3:20; (6)

* See Briggs's "Messianic Prophecy" chap. v. § 40, translation, notes, comments, New York, Chas. Scribner's Sons; also Orelli's "O. T. Prophecy," pp. 148 seq.: "The Anointed of the Lord," Edinburgh, T. & T. Clark; also Edersheim's "Prophecy and History in Relation to the Messiah," Lect. 2; New York, A. D. F. Randolph & Co.

† On the Song of Hannah, see in particular Lange's "Commentary;" also Briggs' "Messianic Prophecy," pp. 123-126, "The All-knowing Judge," remarks, translation, notes and comments. The remarks relative to the period are valuable. The condensed notes and analysis in Kirkpatrick's Samuel are helpful.

‡ "Ephraimite" of the R.V. is a mistake. The Palestinian survey-maps correctly locate Ramathaim-zophim near Bethlehem. Elkanah was an Ephrathite, in the ordinary sense of the term, however we may connect this with the fact that he was also from the hill country of Ephraim.—W. J. B.

Ebenezer and Aphek, 4:1; (7) the land of the Philistines, Ashdod, Gath, Ekron, Ashkelon, Gaza, 5 and 6; (8) Beth-shemesh, 6:9, etc.; (9) Kirjath-jearim, 6:21; cf. Josh. 9:17 and context.

V. CONCLUDING REMARKS.

1. The time covered by these events was sixty years, 4:18; 7:2, Eli being chief magistrate of Israel forty years, with an interregnum of twenty years following.*
2. Among important facts of the civil history of the period are the following: Israel was subject to the Philistines, 4:9; 7:3, etc., and made an unsuccessful effort to throw off the yoke. That the country was populous and reasonably prosperous appears from the general tenor of the account and from the numbers mentioned in 4:10, and perhaps in 6:19.
3. It is an unexplained fact, without parallel in the times of the judges, that Eli was both judge and high-priest. It is equally an unexplained fact that the highpriesthood should now be in the family of Ithamar, and not in that of Eleazar. These facts must have had their origin in certain unrecorded, and now unknown, previous events in the history of Israel.
4. It is a favorite statement with certain writers that the Philistines destroyed Shiloh after capturing the ark, but as to this we have absolutely no information. Perhaps sixty years later, the city of the priests was Nob, and no longer Shiloh, 1 Sam. 21. Later still, the choosing of Jerusalem as the sanctuary-city sealed the rejection of Shiloh, Ps. 78:60, 67, 68. Several hundred years later, Shiloh was perhaps a ruin, Jer. 7:12, and context. But no one knows how long Shiloh continued in existence, either as a city or as the sanctuary of Israel.

* It seems certain that these statements are correct, though the matter is much in dispute. Back to about 800 B. C. the differences of opinion in regard to biblical chronology concern matters of detail; the differences in regard to dates earlier than about 800 B. C. are radical, and, at present, irreconcilable. In dealing with the dates previous to David, it is very common to reject the 480 found in 1 Kgs. 6:1, the 300 found in Jud. 11:26, the 450 and the 40 found in Acts 13:20, 21, and other biblical numerals. The chronological scheme which lies at the basis of my statement may be briefly given as follows:

Five forty year periods, beginning with the close of the 40 years of the exodus, the other numerals given for these periods being included in the five forties (Jud. 3:11, 30; 5:31; 8:28).....	200 yrs.
Administrations of Abimelech, Tola, Jair, Samson (Jud. 9:22; 10:2, 3; 15:20 compared with 10:7), in years, 3+23+22+20 =	68 "
Ammonite oppression (Jud. 10: 8).....	18 "
	286 "
(This is the round number 300, Jud. 11:26.)	
Administration of Jephthah, Ibzan, Elon, Abdon, Eli, and interregnum (Jud. 12: 7, 9, 11, 14; 1 Sam. 4:18; 7: 2), in years, 6+7+10+8+40+20 =	91 "
Samuel's administration, computed.....	20 "
	397 "
(Perhaps this, with the 40 years of the exodus added, making 437, is the round number 450 of Acts 13:20.)	
Reigns of Saul, David, and 3 years of Solomon (Acts 13:21; 2 Sam. 5: 4; 1 Kgs. 6:1), 40+40+3 =	83 "
(The " long number," 1 Kgs. 6:1).....	480 yrs.

Other views shorten or lengthen the period by from 100 to 300 years. See articles in current commentaries and encyclopædias. It is quite common to regard Samson and Eli as contemporaries, and to count some of the judges as only petty officials. The scheme just given counts every judge as actually chief magistrate of Israel. The 40 in Jud. 13:1 is the same with that in 1 Sam. 4: 18.—W. J. B.

5. Kirjath-jearim was one of the four Gibeonite cities, Josh. 9:17. The impression made by 1 Sam. 6:21; 7:1 is that the men of Kirjath-jearim were *ordered* to take charge of the ark, as if they had no right to refuse, at a time when no one else dared to take charge of it. This would be explained if we should suppose that they acted as Gibeonites, the traditional slaves of the ark.
6. The condition of things after the death of Eli seems to have been this: The people were left without their natural leaders; but Samuel, in virtue of his ability, his worth, his relations with Eli, and his prophetic character, had great influence among them: for twenty years, however, he chose to exercise his influence rather in securing personal reformation among the people, than in re-establishing their civil or religious institutions.

Note.—The history of prophetism, and of the religious institutions of Israel, during the period covered by this and the two following studies, is very important, and is reserved for separate treatment in the sixth study.

VI. QUESTIONS FOR PRACTICAL WORK.

1. How may the influence of *character*, good and bad, be shown from this study?
By what characters? In what respects?
2. How may the influence of *surroundings* and *atmosphere* be shown?
3. How is the relation of *individual life* to *social welfare* shown?
4. Note carefully the elements of weakness and power in each of the historical characters studied.

FOURTH STUDY.—ADMINISTRATION OF SAMUEL.

[The material of this "study" is furnished by Profs. Beecher and Burroughs. It is edited by Prof. Harper.]

I. PRELIMINARY NOTES.

1. The text cited is to be studied intellectually rather than devotionally.
2. The *facts* and *ideas* of the biblical statements are to be mastered, rather than the *words*. One must also discriminate between primary and subordinate facts. Let the more prominent be fastened firmly in mind, and others grouped about them.
3. It is only by means of the Revised Version that the best help can be gained from these "studies," the historical and literary portions of which have been prepared with reference to its use.
4. Let there be constant exercise in asking questions. If they cannot be answered, write them down. It is not to be expected that all questions will be answered at once. Let the questions be classified according as they relate to the text, the interpretation of the text, geography, customs and manners, religious service, personal character, etc.
5. Use, but do not misuse, commentaries. They may contain information which will be valuable to you if digested and assimilated. But above all things, let not the reading of such helps be substituted for the study of the Bible itself. Depend upon no authority. Do your own thinking.

II. THE BIBLICAL LESSON.

Read 1 Sam. 7:5—ch. 12;* and study the account (1) of Samuel's career as judge, 7:5—17; (2) of the circumstances which directly led to the establishment of

* See Geikie's "Hours with the Bible," vol. 3, pp. 40-42; Stanley's "Jewish Church," lects. 18, 19, 20, "Samuel and The Prophetic Order and Teaching;" Edersheim's "Prophecy and History in relation to the Messiah," pp. 232-249, a picture of the times; Delitzsch's "O. T. History of Redemption" pp. 75-83, etc.

the monarchy, 8; (3) of the story of Saul and the asses, 9, and 10:1-16; (4) of Saul's election, 10:17-27; (5) of the beginning of his reign, 11; (6) of Samuel's address to the people, 12.

III. HISTORICAL AND LITERARY TOPICS.

1. **Samuel's Career as Judge:** 7:5-17. (1) Study the gathering, characterized by penitence, prayer and fasting, at Mizpah (7:5,6), especially the drawing and pouring out of water. Of what was this symbolic? cf. 1:15; Josh. 7:5; Ps. 22:14; 62:8; Lam. 2:19. Add other explanatory passages. Picture the scene. (2) What was the Hebrew conception of nature in its relation to Jehovah? cf. 7:10; 2:10; 2 Sam. 22:7-16; Ps. 29:3-10. Make this study more complete by use of the concordance, consulting particularly the Psalms. (3) Make a study of the *Amorites* (7:14); their location (west of Jordan, Num. 13:29; Josh. 10:5; also east of Jordan, Num. 21:13, 26), their history in relation to the Hebrews, etc.* (4) Form as clear a conception as possible of the functions of Samuel as judge.†
2. **Circumstances leading to the Monarchy;** ch. 8. (1) Contrast Samuel and Eli in their relation to their sons and thus to the national welfare. (2) Make a study of the *elders* (8:4) in Israel; in the patriarchal form of government, in the wilderness, after the entrance into Canaan; trace historically and show the different kinds of elders and their functions. Cf. Ex. 3:16; 4:29; Lev. 4:15; 9:1; Num. 11:16; 24:25; Josh. 20:4; Jud. 8:16; 11:5; 21:16. Add other references from use of concordance, especially in regard to *their continuance in later times*. (3) Notice how the statements of Samuel (vs. 11-18) are fulfilled according to other passages of Scripture. Cf. 2 Sam. 15:1; 1 Kgs. 1:5; 5:13-18; 12:4; 21:7; 2 Kgs. 1:9. Add other passages. (4) Consider the change of government and the establishment of the monarchy at this time in relation to the divine purpose in Israelitish history.‡
3. **Saul and the Asses;** 9:1-10:16. (1) Picture the times religiously from this wonderfully full and vivid narrative. Be as realistic as possible.§ (2) What various terms are applied to the *prophet* in the O. T.? Their meaning? See Young's Concordance, *prophecy, prophesy, prophets, seer*, etc. V. 9 will be considered in the sixth study; the student may, however, consult Edersheim, pp. 120-125; Briggs, pp. 14, 15; Orelli, pp. 5, 11, 12. (3) What may, perhaps, be imagined to be in Saul's *heart* (9:19) at this time? Form an opinion of his character and thoughts at this juncture. (4) Make a further study (see previous study) of the rite of anointing (10:1). Signification of the rite? Who were anointed? Inference as to the Messiah; *the Anointed*? Cf. Ex. 40:15; Lev. 8:12; 1 Kgs. 19:16. Make a word-study, using concordance, *anoint, anointed*. (5) What was "*a company of prophets*" (10:5)?¶ (6) Meaning of 10:6, 9? Make a word-study of the scriptural expression *heart*. (7) Explain 10:11, 12, and expressions therein used.
4. **Saul's Election:** 10:17-27. (1) Determine the nature of the national assembly of Israel (10:17). Its composition? Its functions? etc. Cf. Num. 1:2, 3; Ex. 19:3-9; 24:3; Num. 27:18-23; Josh. 9:15, 18; Judges 22:1, etc. Add references in subsequent books. (2) Form a general conception of the political organization of the Hebrew tribes previous to the establishment of the monarchy. Cf. 8:4; 10:17; 10:19-21, etc. (3) Explain the nature of the lot as found in the Scriptures. In reference to what was it employed? Cf. Prov. 16:33; Josh. 7:14; 18:10; Judges 20:9, 10; Lev. 16:8, 10, etc. (4) The Urim and Thummim, what? Manner of use? 10:22, *asked of the LORD*; cf. 22:10; 23:9; 28:6; 30:7; Ex. 28:30; Num. 27:21; Jud. 1:1; 20:18, etc. (5) What inference may legitimately be drawn from 10:25a?

* See Young's concordance for a valuable summary.

† Questions suggested by 7:16, 17, will be more fully considered in the sixth study.

‡ See especially Introduction to Kirkpatrick's "Samuel," chap. 4, *The Place of the Books of Samuel in the History of the Kingdom of God*.

§ It is not supposed that the student will be able to answer all the queries thus suggested.

¶ See Kirkpatrick's Samuel, Introduction, chap. 6; Edersheim, pp. 122-124; Briggs, p. 24 seq; Delitzsch, "O. T. History of Redemption," pp. 81-83.

5. Beginning of Saul's Reign; ch. 11. (1) Compare 11:1 with 12:12, note LXX. reading in margin of 11:1 (Revision); draw an inference. (2) Make a study regarding the history of the Ammonites in relation to Israel. Jud. 3:12-14; 10:11; 2 Sam. 10:1 *seq.*; 12:26; 2 Chr. 20:26:8; 27:5; Neh. 4:7, 8, etc. (3) Meaning of 11:6? Make a word-study of *spirit of God, spirit of the LORD*, in relation to individuals, in O. T. Scriptures. (4) Look up the question of numbers (11:8) in this and the preceding study; draw inferences. (5) Compare the Hebrew and Roman divisions of time (10:11, *watch*); Lam. 2:19; Jud. 7:19; Matt. 14:25; Mk. 13:35; Acts 12:4, etc.
6. Samuel's Address; chap. 12. (1) Make an analysis. (2) Consider the importance of this juncture in Israelitish history. (3) What two-fold trial is here, in figure, conducted (vs. 3, 7)? (4) On verse 22, cf. Deut. 7:6-11; Ex. 32:12; Num. 14:13, etc. Distinguish between the right and wrong reliance upon this idea, both generally and *especially in concrete instances* in Israelitish history. (5) Make a careful and thorough *character-study* of Samuel, noticing (a) his judgeship, (b) his relation to the monarchy, (c) his relation to prophecy, and making use of the statements which follow in this study, and the results of your reading.* (6) In what respects has this character failed to receive its true prominence in Israelitish history?

IV. GEOGRAPHICAL.

Indicate the location of (1) Mizpah, 7:6; (2) of the route of the Philistines, 7:11; (3) of Samuel's circuit, 7:16, 17 (Ramah near Bethlehem, Gilgal in the Jordan valley); (4) of Saul's route, 9 and 10; (5) of the country of the Ammonites, and Saul's operations in defense of Jabesh-gilead, 11.

V. CONCLUDING REMARKS.

1. The statement that "Samuel judged the sons of Israel in Mizpah," 7:6, does not necessarily mean that he then became judge; but that is the best understanding of it. His judging Israel "all the days of his life," 7:15, implies that after Saul became king, Samuel continued to be judge, though the judge was now outranked by the king, and was no longer chief magistrate. When Samuel broke off relations with Saul, 15:35, his position of judge may have become merely nominal.
2. The independence from the Philistines continued "all the days of Samuel," 7:13. The natural meaning of this is not all the days of his life, but of his administration as chief magistrate. This agrees with the facts as stated in the following chapters.† After Saul's accession, and before Samuel's death, there was a time of Philistine oppression worse than those that had preceded it, 13:5-22. But the magnitude of the preparations made by the Philistines for this conquest shows what a formidable enemy Israel had become, under Samuel.
3. The events of Samuel's administration are so briefly narrated, that we are in danger of failing to take in their full importance. Eli's death left Israel under oppression, a humiliated and ravaged country. Samuel's reign began by a swift, well-ordered, and entirely successful blow for independence, and then kept Israel in a condition of peace, territorial integrity, and prosperity. A comment on this is the fact that Saul, at the beginning of his reign,

* For an excellent epitome see Kirkpatrick's 1 Samuel, Introd., ch. 5.

† It would be inconsistent with 1 Sam. 10:5, if it were necessary to hold that the "garrison" there spoken of was a military post, and was at that time occupied by Philistine soldiers; but that is not necessary.

when he had no prestige, could suddenly raise 300,000 (or 330,000) men, 11:8.

4. The time of Samuel's administration, obtained by subtracting the sum of the other numerals for the period from the exodus to the temple from the 480 of 1 Kgs. 6:1, is about twenty years. This is in addition to the preceding twenty years of waiting. (See note on previous study.) This agrees entirely with the statements of the history. These represent Samuel as a young man at the death of Eli, and as an old man, with grown sons, but with many years yet to live, at the accession of Saul. About forty years is a time long enough for these changes, and not too long.
5. An exceedingly important event in Samuel's career, though described in only a single sentence, was the establishment of amicable relations with such of the old Amorite inhabitants of the land as yet remained, 7:14.
6. The following additional statements concerning Samuel, may be verified by references: (a) After the confirming of the kingdom, Samuel was associated with Saul in the government; but in time, differences arose between them, 7:15; 13:8-15. (b) After the war with Amalek, he withdrew from the administration, ch. 15, especially verses 26-31 and 35. (c) Afterward, he privately anointed David as king, and later, helped David, though both he and David maintained a true allegiance to Saul, 16:1-13; 19:18-24. (d) He died, greatly lamented, in the later years of Saul, who afterward had a real or pretended interview with him, 25:1; 28:7-20. (e) He was a writer, 10:25; 1 Chron. 29:29. (f) He was a Levite, and his grandson was the distinguished singer Heman, 1 Chron. 6:28, 33, and context. (g) His influence was afterward recognized, both in the establishment of David's kingdom, and in the preparations David made for building the temple, 1 Chron. 11:3; 9:22; 26:28. (h) Samuel and his times were remembered in Israel as worthy to be mentioned along with Moses and his times, Jer. 15:1; Ps. 99:6; 2 Chron. 35:18.

VI. QUESTIONS FOR PRACTICAL WORK.

1. From the study of the *outcome of life*, as seen particularly in the case of Samuel, show the necessity of a *rounded manhood*, both *moral* and *spiritual*, for true influence.
2. From the same character, emphasize the power of religious *personality*; the temptations to be met in building it up, the methods by which it is to be built up and strengthened.
3. Notice the qualities of Saul, as he appears in this "study." Enumerate such as were calculated to fit him for noble service. Show what dangers assailed them.
4. What, in general, are the lessons of this "study" as to *equipment* for Christian work?

Some errors discovered after the preceding pages were printed.

Page 31, paragraph 2, sixth line, Num. 11:16; 24:25 should read Num. 11:16, 24, 25. Tenth line, 2 Kgs. 1:9 should read 2 Kgs. 1:9-14.

Page 32, paragraph 5, third line, Jud. 3:12-14; 10:11 should read Jud. 3:12-14; 10:11. Paragraph 6, fourth line, Num. 14:13 should read Num. 14:13-24.

OLD TESTAMENT NOTES AND NOTICES.

Robert F. Harper, Ph. D., has been appointed instructor in Semitic languages in Yale University. The work demanded in this department could not be performed by one person.

Prof. Geo. R. Hovey, oldest son of President Hovey, of Newton Theological Institution, has been appointed Professor of Hebrew and Old Testament literature in the Theological School at Richmond, Va.

At the late commencement of Harvard University, one of the graduate addresses was on "The Study of the Bible as an English Classic." It is described as one of "the two striking addresses of the day."

The revisers of the German translation of the Bible lately began at Cologne the third and last reading of the Old Testament, taking first Isaiah and the Psalms. The reading of the latter book was but half finished at that sitting. They managed, however, to get through the Book of Isaiah.

The numbers attending the Summer Schools of Hebrew during the summer just closing have been about thirty-five per cent. more than during any previous season. The Chicago School, held at Evanston, had over one hundred in attendance. This work is destined to increase greatly in the future.

The Johns Hopkins University circular announces that "in pursuance of the plan adopted last year, Professor Haupt's courses in Hebrew, Arabic, Chaldee, and Syriac will be interrupted during the month of January, 1888, and all the time devoted to the study of Assyriology with special reference to the bilingual texts."

Columbia College issues a programme of courses of study in the oriental (chiefly Semitic) languages. Dr. H. T. Peck will lecture during the coming year upon elementary and advanced Hebrew, Aramaic, Arabic, Assyrian, Ethiopic, and general Semitic grammar; Dr. Richard J. H. Gottheil upon Syriac and Semitic Paleography.

Prof. Edward L. Curtis, Ph. D., of the McCormick Theological Seminary, Chicago, will be assisted next year in Old Testament work by Mr. A. S. Carrier, a graduate of Hartford Theological Seminary. The fact is rapidly becoming recognized that the Old Testament department in our seminaries comprehends too much to be managed easily by one man.

In THE STUDENT of last December, mention was made of a prize of fifty dollars offered by the Young Men's Hebrew Association, of Philadelphia, for the best essay on the following topic: "The Principles of Ethics in the sayings contained in the Book of Proverbs, with an inquiry into the social condition which they reflect." At the last stated meeting of the Board of Managers of this association, the judges of the prize-essay contest reported that "eight essays were handed in, some of which are very elaborate and give signs of deep original study." S. Sekles, however, of New York, won the prize; honorable mention being made of the Rev. Granville Ross Pike, pastor of the Presbyterian Church of Clayville, Oneida County, N. Y.

▷BOOK:NOTICES.<

THE PHARAOKS OF THE BONDAGE AND THE EXODUS.*

This book is made up of a pastor's thirteen lectures delivered, as the preface informs us, "in the ordinary course of pulpit ministration on the Sabbath." The writer is well known as a compiler of hymns, especially "Songs for the Sanctuary," a standard hymn and tune book. That he is patient and painstaking in his pulpit preparations is shown by the way these lectures have grown up. By the year 1870 he had already made two trips to Egypt; and from the time of the "find" of mummified Pharaohs in 1881 to the delivery of the Exodus expositions in 1886, he collected "every scrap of published information" to be found in magazines and newspapers, in official documents, in books of historians and archaeologists, even turning his vacations to account, especially while in London, in the direction of his investigations. Every available thing that would illustrate the matter in hand he seems to have obtained. All the material thus laboriously gathered is well digested; and the result is a book pleasant to read, as well as instructive. It can be read aloud in the family circle to the delight and profit of all who listen. The finding of the mummies of the greatest kings in Egyptian history in itself reads like a romance. The tale is graphically told in the second lecture, and the interest continues with scarce any abatement. For strictly critical purposes other books will be read: but this one is valuable for the fixing of certain central facts in the mind.

BIBLE CHARACTERS.†

Dr. Mercer, though dead, still speaks in the discourses of this volume with the subdued beauty which comes from supreme love for truth. He gives evidence also of that fine historical insight which is such a desideratum in the case of many sermonisers on Bible times and Bible characters. So that we have before us not only models of pulpit oratory, but also real helps in Bible-study. The preacher knew how to put himself back into the times and circumstances of the ancients, of those especially who had faith in God, as the following paragraph will illustrate:

"There are two ways of misconceiving such ancient Bible characters as Abram. Christian people and theologians, on the one hand, are often quite unhistorical. Forgetting all the differences of time and place,—forgetting that revelation began as a dawning day, with imperfect ideas and imperfect morals also,—we persist in giving those men a modern conscience, all the Christian lights and virtues, and reading in their minds that which belongs to ours. Now this is not only untrue and foolish, and so subjects the Bible to fault-finding; but, instead of exalting these spiritual forefathers of the race, it is unjust to them. We can never appreciate their elevation but by knowing their limitations and ignorance. . . . This on the one hand. On the other, they err much more who irreverently, and ignorant of the Spirit, will see nothing here but an every-day matter. If you go into the East to-day and observe an Arab chief,—his gravity, patriarchal dignity, hospitality,—you may see a striking image of the old Abram. Yes; and something more than outside likeness,—a something really similar in character. But to stop with this and to omit the mighty Abram within, is much farther from truth than our ordinary way of looking at him as if he were a moralist or theologian of the Christian era."

* THE PHARAOKS OF THE BONDAGE AND THE EXODUS. Lectures by Charles S. Robinson, D. D., LL. D., Madison Avenue Church, New York. New York: *The Century Co.* London: *T. Fisher Unwin.* 1887. 12mo, pp. 199. Price, 50 cents.

† BIBLE CHARACTERS. Being selections from sermons of Alexander Gardiner Mercer, D. D. (1817-1882); with a brief memoir of him by Manton Marble, and a portrait. New York and London: *G. P. Putnam's Sons.* 1885. 8vo, pp. xxxiii, 335. Price, \$2.

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- Bible Characters.* By Alexander Gardiner Mercer. New York: G. P. Putnam's Sons. 8vo, pp. xxxiii, 335. \$2.00
- Curiosities of the Bible, pertaining to Scripture persons, places and things; comprising prize questions and answers, Bible-studies and text-exercises.* By a New York S. S. Supt. With an Introduction by J. H. Vincent, D. D. New York: E. B. Treat. \$2.00
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- Introduction à la critique générale de l'Ancien Testament—De l'origine du Pentateuque.* Tome I. By J. P. P. Martin. Paris: Maisonneuve. 4to, pp. cviii, 639. 40fr.
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NO. 2.

A LETTER of President Timothy Dwight of Yale University received too late to be included in the September Symposium on "Bible-study in the College," reads as follows :

It seems to me possible to make the study of the English Bible both profitable and interesting to the young men of our colleges. To this end, however, the instruction should be given by intelligent, large-minded, and inspiring teachers, and should be in the line of showing what the Bible is; how it came into being; what it is designed, and what it is not designed, to accomplish; what the mind of every thoughtful man may find in it; and where it meets the life of every such man in the experiences and duties of the present age. If it can be studied in this way and with such teachers, there can be no doubt of the value of the study and the teaching.

Yours very truly,

TIMOTHY DWIGHT.

All will agree that, desirable as may be the introduction of the Bible into the college curriculum, the success of the work, when once introduced, will depend largely, if not wholly, upon the character of the man who shall undertake to teach it, and upon the conception which he may have of the work which he has undertaken. Wherever the matter is entrusted to a man who is not a "living teacher," and the proportion of living teachers in the whole number is surprisingly small, or to a man who, although a teacher, has no proper idea of the line to be followed, there will be immediate failure. There is need, therefore, of careful and considerate action, and of wise and cautious choice.

IN a similar line, although with a somewhat different application, President David S. Jordan, of Indiana State University, writes :

"I should be glad to see the study of the Bible introduced into the curriculum,—could the work be conducted by trained men in a manly way, and in the spirit of investigation rather than of proselytism. I do not think that the results have been valuable from such work as conducted in most of the western colleges which have tried it; but the causes of failure are obvious."

It is one thing to announce the study of the Bible as a part of a college curriculum; it is another to furnish instruction of a character which will uplift both the subject studied and the student who studies it. It is one thing to conduct a Sunday-school class; it is another to teach the Bible as a classic. It is one thing to have college men translate the Greek Testament or the Vulgate; it is another to teach them the contents, the facts and philosophy of Israelitish literature and history. What is wanted? Not Sunday-school work; not the translation of Greek or Latin; not the dry and perfunctory recital of lists of names and dates, or of the contents of a text-book; but rather fresh and stimulating investigation, earnest and searching inquiry, work which may properly be called *work*. In how many of the institutions in which the Bible is studied, is such work done? In some, it is true; but how small is the number! In institutions in which poor work, or a wrong kind of work, is being done, it is as essential that for such work there be substituted something different, as that in other institutions Bible-study shall be introduced for the first time.

IT is a matter of interest and significance that, after all, there is such unanimity of opinion among educators regarding this question of college Bible-study. In communications received within sixty days from the representatives of over *two hundred* colleges and schools of higher learning (theological schools not included), there has been expressed but a single sentiment. There can be no more auspicious time for action. With public sentiment so favorable, it only remains for those in authority to take steps to conform to this sentiment. There may be serious difficulties in the way of such work in some institutions; but these difficulties are in no case insuperable. At all events, an effort may be made to overcome them; and such an effort will be more likely to prove successful just now when the question is a living one, than later when direct interest has passed away. It is much easier to move *with* the tide.

IT is not exaggeration to dignify the interest and effort now manifested in the matter of college Bible-study as a *movement*. It is a movement for which there have been long years of preparation. It is nevertheless in its infancy. What is its aim? To lift up the Bible and give it a place in the curriculum of study by the side of the great intellectual productions of all ages. To treat it as a great human

classic, although at the same time acknowledging its divine origin. To disclose its literary and historical riches to minds which have hitherto been in large measure ignorant of their existence. This, therefore, is a *movement*. It must be aided. How can aid be rendered? If you are a college *student*, petition your faculty to make provision for such instruction; when there is demand there will be supply. If you are a college *instructor*, discuss the question in faculty meetings; if objections are urged, answer them, for they will all be found answerable. If you are a college *trustee*, find out why such instruction is not given in your college, and arrange for it. If you are a minister of the gospel, urge the matter in the meetings of your association or presbytery, your synod or conference, write upon the subject for your denominational paper, and present its claims as forcibly as the seriousness of the case demands. If you are a parent, request the authorities of the institution which you desire your son or daughter to attend, to furnish such instruction; and if they do not grant your request, select an institution in which there is afforded an opportunity for such study. If you are a Christian, pray for this movement, that it may grow in force and influence; and for those who give such instruction, that they may receive wisdom from on high.

THE "Inductive Bible-studies" have met with an acceptance more favorable than could possibly have been anticipated. From men in all professions, from students of every class there come words of commendation and favor, which establish beyond peradventure the fact that *something* in this line was needed. Those who are preparing the "studies" appreciate very keenly the deficiencies which characterize them. But in spite of what they lack, thousands of Bible-students are being helped by them. It has been suggested by a few that the "studies" are somewhat *difficult*. This may be true; but it must be remembered (1) that the great aim of this work is to elevate the standard of Bible-study; (2) that the "studies" are prepared for those who desire to *study*; (3) that those who find them to be so *difficult* should recognize the fact that this *is* so simply because of their desperate ignorance of the Bible, an ignorance of which they have not hitherto been conscious.

FALSE METHODS OF INTERPRETATION.

BY PROFESSOR SYLVESTER BURNHAM, D. D.,

Hamilton Theol. Seminary, Hamilton, N. Y.

I. FALSE TYPOLOGY.

In a little commentary on Leviticus, published in this country by F. H. Revell, Chicago, 1861, is to be found the following language :

"All these things belonged to the burnt-offering phase of our blessed Lord, and to that alone, because, in it, we see Him offering Himself to the eye, to the heart, and to the altar of Jehovah, without any question of imputed sin, of wrath, or of judgment. In the sin offering, on the contrary, instead of having, as the great prominent idea, what Christ is, we have what sin is. Instead of the preciousness of Jesus, we have the odiousness of sin. In the burnt offering, inasmuch as it is Christ Himself offered to, and accepted by, God, we have everything done that could possibly make manifest what He was, in every respect. In the sin offering, because it is sin, as judged by God, the very reverse is the case. All this is so plain as to need no effort of the mind to understand it. It naturally flows out of the distinctive character of the type.

* * * "Thus, the intrinsic excellency of Christ is not omitted, even in the sin offering. The fat burnt upon the altar is the apt expression of the divine appreciation of the preciousness of Christ's Person, no matter what place He might, in perfect grace, take, on our behalf, or in our stead ; He was made sin for us, and the sin offering is the divinely-appointed shadow of Him, in this respect. But, inasmuch as it was the Lord Jesus Christ, God's elect, His Holy One, His pure, His spotless, His eternal Son, that was made sin, therefore the fat of the sin offering was burnt upon the altar, as a proper material for that fire which was the impressive exhibition of divine holiness.

"But, even in this very point, we see what a contrast there is between the sin offering and the burnt offering. In the case of the latter, it was not merely the fat, but the whole sacrifice that was burnt upon the altar, because it was Christ, without any question of sin-bearing whatever. In the case of the former, there was nothing but the fat to be burnt upon the altar, because it was a question of sin-bearing, though Christ was the sin-bearer. The divine glories of Christ's Person shine out, even from amid the darkest shadow of that cursed tree to which He consented to be nailed as a curse for us. The hatefulness of that with which, in the exercise of divine love, He connected His blessed Person, on the cross, could not prevent the sweet odor of His preciousness from ascending to the throne of God."

The quotation has been made at length, because, in no other way, could so good an idea be given of the method and spirit of a kind of interpretation of Old Testament passages which is, at the present time, only too common. This sort of typological interpretation has an attraction for many minds, because of its seeming religiousness, and because it appears like the result of a deep spiritual insight into the meaning of the Word of God. Of such interpretation the book cited is full, as are other commentaries by the same author. The same kind of interpretation is common in many somewhat popular books, appears in the sermons of some noted preachers of our day, and is not unknown in some Bible conventions or Bible schools, or other gatherings for Bible-study. It is important, therefore, to examine this method of interpretation, and to determine its real character. From a study of the example given above, we may learn of all.

We seek, first of all, for the central and determining principle. This is given us in the context of the quotation already made :

"We know there is nothing in the Word of God without its own specific meaning ; and every intelligent and careful student of Scripture will notice the above points of difference ; and, when he notices them, he will, naturally, seek to ascertain their real import. *Ignorance* of this import there may be ; but *indifference* to it there should not. In any section of inspiration, but especially one so rich as that which lies before us, to pass over a single point, would be to offer dishonor to the Divine Author, and to deprive our own souls of much profit. We should hang over the most minute details, either to adore God's wisdom in them, or to confess our own ignorance of them. To pass them by, in a spirit of indifference, is to imply that the Holy Ghost has taken the trouble to write what we do not deem worthy of the desire to understand. This is what no right-minded Christian would presume to think. If the Spirit, in writing upon the ordinance of the sin offering, has omitted the various rites above alluded to—rites which get a prominent place in the ordinance of the burnt offering, there must, assuredly, be some good reason for, and some important meaning in, His doing so. These we should seek to apprehend ; and, no doubt, they arise out of the special design of the divine mind in each offering."

All this can mean only two things : (1) the purpose of the Spirit, in the case of the details of the Jewish ritual, can never end with the details themselves ; but (2) each of these details must have its own typical meaning. It is also virtually said in the words of our author, although not quite so formally and plainly, (3) that their typical meaning must be determined as the judgment, or rather the conjectures, of the interpreter may best avail to settle it.

These three principles are always present in all interpretation of this kind. The third would doubtless be rejected in theory, but it is adopted in practice. The first and the second could not be given up without abandoning the method altogether. And so these are formally or virtually admitted as well as followed.

Yet these two principles are the purest assumptions, for which there is no warrant either in reason or in the Word of God, no basis either scientific or scriptural. Moreover, in practice, they lead to erroneous and absurd consequences, as is clear from the example we have selected. These consequences may be classified under two heads :

(1) They lead to an ignoring of the plain statements of the Scripture itself, as this must be interpreted according to a sound Hermeneutics.

In speaking of the burnt offering, the author remarks, in another passage : "The idea of sin-bearing—the imputation of sin—the wrath of God, does not appear in the burnt offering." This, indeed, he must say to be consistent. But is such a statement consistent with the evident meaning of the Scripture language ? What possible reason can be found in either the language employed, or the nature of the facts set forth, for supposing that the imposition of hands, the sprinkling of the blood, and the burning with fire, indicate one symbolical or typical meaning in the case of the burnt offering (Lev. 1:3-9), and another and different meaning in the case of the sin offering (Lev. 4). Or, when it is said of the burnt offering, "It shall be accepted for him to make atonement for him" (Lev. 1:4), and of the sin offering, "The priest shall burn it upon the altar for a sweet savour unto the Lord ; and the priest shall make atonement for him" (Lev. 4:31), what is there to indicate that the atonement in one case is different in kind or value from the atonement in the other ? But, if the atonement is not itself different in value or in kind, there can certainly be no different typical meaning. To be sure, the author says on this point, "True, we read, 'it shall be accepted for him, to make

atonement for him;" but, then, it is 'atonement' not according to the depths and enormity of human guilt, but according to the perfection of Christ's surrender of Himself to God, and the intensity of God's delight in Christ. This gives us the very loftiest idea of atonement." This statement is not altogether clear. But how can any very lofty idea of atonement, even of an atonement "according to the perfection of Christ's surrender of Himself to God," whatever that may mean, fail to comprehend, as one of its elements, either the conception of sin-bearing, or of the wrath of God?

Again, the sin offering is made the type of Christ as the sin-bearer. "to shadow forth what Christ became for us," notwithstanding the fact that it is distinctly stated in the passage in Leviticus that the sin offering is only to be made in the case of sins unwittingly committed. Touching this, our author says, "We need to understand that sin has been atoned for, according to God's measurement thereof—that the claims of His throne have been perfectly answered, that sin, as seen in the light of His inflexible holiness, has been divinely judged. This is what gives settled peace to the soul. A full atonement has been made for the believer's sins of ignorance, as well as for his known sins." But, according to Leviticus, there was to be no sin offering for "known" or wilful sins. The type must mean, then, if it is to set forth Christ as the sin-bearer, that he bore our sins of ignorance alone, and made no atonement for our sins in which we so long and so obstinately consciously persisted. In his devotion to his theory, the author seems to have forgotten, or to have failed to see altogether, that it was for sins of ignorance alone, and not for these in addition to the known and wilful sins, that sin offerings might be made.

Finally, the idea which is made by our author possibly more decisive than any other in determining the real meaning of the burnt offering, is not in the passage in Leviticus at all.

Speaking of Lev. 1:3, our author says:

"The use of the word '*voluntary*,' here, brings out, with great clearness, the grand idea in the burnt offering. * * * The blessed Lord Jesus could not, with strict propriety, be represented as *willing* to be 'made sin'—*willing* to endure the wrath of God, and the hiding of His countenance; and, in this one fact, we learn, in the clearest manner, that the *burnt offering does not foreshadow Christ, on the cross, bearing sin*, but Christ on the cross, accomplishing the will of God."

It is, however, most unfortunate that this "grand idea in the burnt offering" should depend for "clearness" in its presentation on a term which has in reality no existence. Neither this word "voluntary," nor the idea it expresses, occurs in the passage under consideration, as a reference to the Hebrew will show, or as may be seen by consulting the text in the Revised Version.

(2) But there is still another class of consequences which follows the use of this false typical method of interpretation. These consequences are included in the fact that this method makes it possible, and even demands, that different interpreters should find different typical meanings in the same type. A method which thus, of necessity, puts a doubtful, or a double, a triple, or a quadruple meaning on the Word of God, commends itself neither to scholarship nor to spirituality. As a matter of fact the typical import is established, as is clear from the examples given above, not by sound Hermeneutical principles, or even by generalizations from scriptural instances, but by the application of certain subjective ideas of analogy to the types in question. These ideas of analogy, more-

over, are the product of the interpreter's notions of what Revelation and the plan of God ought to be, or must be, and not deductions or inductions from what the structure and character of Scripture are shown really to be, by a careful study of the Bible itself. By what principle, or with what justice, then, can one man, who makes his own subjective ideas of analogy the law of his interpretation, forbid the same liberty to another? How could our author, for example, reasonably object, if the writer should proceed to point out the true typical import of the burnt offering and the sin offering somewhat as follows:

The burnt offering, to which, by the laying on of hands, the sinner's guilt was transferred, is, in its death, the type of Christ the sin-bearer dying as our substitute. But the sin offering, which was only to be made in the case of sins unwittingly committed, became the sinner's substitute not as standing for him as wilfully guilty, but only as weak and erring. This sacrifice, in its death, therefore, was the type of Christ dying as the one who bore in himself all our infirmities, our sicknesses, and our mortality, and opening, by his death, the way to release from all our infirmities and our mortality. As our substitute, he paid the debt of nature, and brought into our world a resurrection into immortal life. How beautifully harmonizes with these different meanings the different disposition that was made of the body of the victim in each case. The burnt offering was all consumed upon the altar; for the Christ, who has paid the penalty, the full penalty, of sin, and they who die in Him, need not fear or hesitate to come boldly into the presence of God's holiness. There is no barrier to full and perfect acceptance by a holy God. But as the representative and the substitute of a weak and dying race filled with infirmity, even Christ cannot come to be fully and perfectly accepted by the Father, until all the weakness and infirmity of this race shall cease, and death itself shall die. To be sure, as His only and holy Son, Christ is always precious to the Father, and this is shown by the burning of the fat, the choicest part of the victim, upon the altar. But all the victim cannot come to the altar. This teaches us what is the great grace of our Lord in that he, by coming among us, has, in his love for us, deferred the day of his full acceptance by the Father to the time when we, with Him, shall enter into the immortal life of the resurrection, and He shall deliver up the kingdom to God, even the Father, that God may be all in all.

More might be written of like sort; but it would be but a waste of time.

The falsity of all typological interpretation of this kind will be all the more apparent if we determine what is the fundamental principle that must underlie a true interpretation of the types of the Old Testament, and what are the laws that must govern us in this interpretation. This determination must be the subject of the next paper.

OLD TESTAMENT TEXTUAL CRITICISM.

BY PROF. GEORGE H. SCHODDE, PH. D.,

Capital University, Columbus, Ohio.

Indications are increasing that the problems of lower or textual criticism will occupy the attention of Old Testament scholars more than has been the case heretofore, when the perplexities of higher criticism almost monopolized their time and work. The discussions attending the appearance of the Revised Version of the Old Testament were almost entirely in this department. In the publication of Cornill's new Ezekiel text last year and Ryssel's Micah text this year, we have two elaborate attempts at the full elucidation of the principles of this criticism and the application of these principles to the biblical text, with a difference of stand-points and results that shows that an agreement on fundamental points has not yet been reached. The announcement of these works by critics of various schools, shows the deep interest taken in this kind of criticism and that, when the restored texts of Isaiah, Jeremiah and other Old Testament books promised by Cornill and others, make their appearance, their merits and demerits will be eagerly discussed. These facts are sufficient to justify a brief resumé of what is going on in this department, and may make a bird's-eye view for THE OLD TESTAMENT STUDENT not unwelcome to its readers.

There can be no dispute as to the work and necessity of textual criticism. The ultimate aim of all biblical study is the interpretation of the biblical text. The first requisite for this work is to have the biblical text in its original purity. The work of textual criticism is to examine into the existing text and see, with the help of all the best aids at our disposal, whether the form of the words as they have been handed down to us are the *ipsissima verba* of the sacred scribes; and, if there are legitimate reasons to believe that the text has in the course of centuries undergone changes, to restore, if possible, the original readings. Textual criticism thus seeks either to confirm the traditional texts as the original one, or to restore the original where this is necessary. Being such in character, textual criticism is really not a theological discipline at all, but philological, critical and historical. The Old Testament student has essentially the same work to do that the editor of a Latin or Greek classic has, when, on the basis of his MSS., he prepares a critical edition of Cicero, Caesar, Homer or Thucydides.* The same principles have been applied, with no serious opposition at present, to the New Testament text, with the outcome that the "resultant text" of the three leading authorities, Tischendorf, Tregelles and Westcott and Hort, is essentially the same, although differing more or less from the old so-called *textus receptus* of former times. Indeed, in the New Testament field, the work of textual criticism is almost a *fait accompli*, while in the Old Testament department the real scientific work is only beginning.

The necessity of this science for the Old Testament also is fully demanded by the facts in the case. If it were absolutely sure that each and every word of

* Cf. also Cornill's *Foreword* to his Ezekiel, p. v.

the traditional text was exactly the same as it was written by the pen of inspiration, and that no changes of any sort or kind had been introduced, intentionally or unintentionally, the textual study of the Old Testament would have the more negative aim of merely proving this absence of corruptions. But it is highly improbable that the Hebrew Scriptures have remained entirely free from corruption. The New Testament books were not thus miraculously preserved, and their *variae lectiones* are counted by the thousands. In the light of the history of both the New Testament and of all profane literature, nothing short of a miracle could have preserved the Old Testament in its absolute literal integrity. On the other hand, the actual state of the text furnishes its own evidence that corruptions have found their way into the text. However little we may feel inclined to accept as good critical material all the suggestions offered by the *Q'ri* and *K'thibh*, it is yet certain that many of these suggestions correct actual errors in the text, and the Massoretic notes are the first beginnings of Old Testament textual criticism. These emendations were made because the Massorites were convinced that the traditional consonant text did not, in these places, reproduce the original words of the writers. The existing MSS. of the Massoretic text, although presenting a remarkable agreement even in minute matters, nevertheless do not agree among themselves in every particular. If there were but a single variant, the application of textual criticism would be called for. And then the text of the Old Testament in a number of places shows that in its present shape it cannot represent the original form. A careful study, especially of the historical books, such as Joshua, Samuel and Chronicles, can leave no doubt in the mind of a candid and fair student that textual emendations are necessary. Keil, the most conservative critic of our day, in commenting on Josh. 8:13, acknowledges that there is a mistake here, as he does at a number of other places in the Book of Joshua, and says (p. 86 of the English translation): "We need have no hesitation in coming to the conclusion that there is a mistake in the number given in verse 3, as the occurrence of such mistakes in the historical books is fully established by a comparison of the numbers given in the Books of Samuel and Kings with those in the Chronicles, and is admitted by every commentator."*

But when the next step is taken and the question is asked concerning the principles that should control this textual criticism, there is quite a difference of opinion. The state of affairs in regard to the Old Testament is rather peculiar, quite different indeed from that of the New Testament or other literary remains of antiquity the restoration of whose original form is attempted. Ordinarily the MSS. are the principal aids in the critical work, the points of discussion being chiefly the relative merits of this or that manuscript or class of manuscripts, the other aids, such as the versions, citations, etc., occupying secondary and subordinate positions in the critical apparatus and judgment. The chief reasons for this are the age and superior value of the manuscript helps. In Old Testament textual work this is otherwise. Our oldest Hebrew MSS. date from the ninth or tenth Christian centuries, and are thus thirteen and more hundred years removed from the autograph copies of the writers. On the other hand, the versions take the text up fully a thousand earlier. Notably is this the case of the Septuagint, which stands in matter of time at least as near and even nearer to the original writings than do the oldest and the best of New Testament manuscripts to the autographs

* Cf. for particulars, Keil's Introduction to the Old Testament, § 201.

of the apostles. Accordingly, on the supposition that these versions, and particularly the Septuagint, are good reproductions of the Hebrew originals of their day, and that these versions have been retained in the original form to our times or can be restored to their original form, and further, on the supposition that the Hebrew manuscripts, in being copied and re-copied in the course of more than a thousand years, would with each century show a larger departure from the original words, it would be sound philological criticism to maintain that the versions, especially the Septuagint, give us a better text of the original Hebrew than do the Hebrew manuscripts themselves.

But before reaching such a conclusion several facts of a peculiar kind must be allowed their weight. Strange to say, the Hebrew MSS. do not show the signs of corruption that would naturally be expected under such circumstances. The voluminous comparison of Hebrew manuscripts made by Kennicott in 1776-1780, who examined about 600 manuscripts and 40 of the old and more accurate printed texts, and of de Rossi, in 1784-1788, who examined many others, showed that all the existing MSS. of the Hebrew Scriptures substantially agree in their readings, which of course does not exclude the fact that there were quite a number of unimportant variants. So great is this agreement, that even the so-called Codex Petropolitanus, published by Strack, in 1876, which contains the Babylonian punctuation and represents a school of texts different from the ordinary Tiberian tradition, in the Book of Ezekiel, according to the searching investigations of Cornill, contains only sixteen variants from the ordinary Halm edition of the Hebrew Bible.* Just what this singular state of affairs means is differently interpreted by critics. Many of the conservatives point to this as an evidence of the remarkable fidelity of the Massoretic tradition and a reason for adhering to its authority in preference to other authorities antedating it even by many centuries. Others again maintain that this is really a proof of the inferiority of these MSS. The leading advocate of this thesis is Lagarde, one of the shrewdest critics of this century. He says that "all our Hebrew manuscripts of the Old Testament are based upon one single copy [or prototype], whose very correction of mistakes in writing are faithfully copied as corrections, and whose imperfections they have adopted."† This prototype is put at the age of the Emperor Hadrian. This is done on account of the relation of the Hebrew text to the later Greek and other versions. According to this hypothesis then the Hebrew MSS. extant, as they are represented, for instance, in the resultant Massoretic texts published by Baer and Delitzsch, would have merely the value of a single MS. for text-critical purposes. This proposition, so fundamental in its character, is, however, yet *sub judice*. Even if accepted and judiciously applied, it will not justify such extreme application as has been made of it. Those who accept it differ widely in the method and extent of its application. For this position implies the other, namely that the Septuagint and other versions represent both an older and a better form of the original text, and that a reading of the LXX., if once accepted as an original rendering of the Seventy, is *eo ipso* to be regarded as an older and more original reading. The matter is all-important because the variants of the LXX. are many and far-reaching. In some parts of the Old Testament, as, e. g., in the Pentateuch, the Greek and the Hebrew present almost the same text; in others, e. g.,

* Cf. Cornill, l. c., Prolegomena, p. 9.

† Cf. Lagarde on the Greek Proverbs, 1863, p. 1 seq.

Daniel, Ezekiel, Job, they differ considerably. If, in these latter books, this principle is allowed full sway, it will seriously modify the Hebrew text. This is seen, e. g., in the researches of Cornill, in his text of the Book of Ezekiel. So extreme is he in his application and so willing to insert the critical knife, that he has, chiefly on the basis of the LXX., materially cut down the size of the Book of Ezekiel. He has given us a much smoother and easier and in many places a better text; but it is more than doubtful whether his Ezekiel text, as a whole, is any nearer to the original Ezekiel than is the Massoretic text.

While essentially maintaining the same stand-point on the question of the manuscripts (p. 1 seq.), Ryssel, in his recent discussions of the Micha text, differs entirely in regard to the influence to be allowed to the LXX. in emending the Hebrew text. Indeed, so far as Micha is concerned, he finds the LXX. practically worthless. As the result of his investigations of the various critical helps, he comes to the conclusion that these justify only a few and slight changes in the Massoretic text, for which he makes no higher claims than those of conjectural criticism. Both negatively and positively his discussions are interesting.

Ryssel first criticises the false ways in which the LXX. has been used in seeking for the original Old Testament text. It is thus that "in the text-critical investigations the words of the versions were mechanically translated back into Hebrew and the words of this re-translation were without further evidence regarded as the readings of the text from which the version was made, without examining whether such a departure from the traditional text is only a seeming one or can be explained otherwise than by the assumption of a variant." It is also incorrect, in case the version shows a mood different from the Hebrew, or a different number in the noun, or a somewhat different grammatical construction, to conclude at once that the original was different from our present Hebrew text. Such changes may have resulted from the genius of the language of the version or from choice on the part of the translator. It is further incorrect to believe that variants in the versions which are known to be wrong, where the Massoretic text is right, are always the result of false reading or hearing or other outward means. Altogether other reasons may have caused the new reading.

Positively, on the other hand, it is necessary, in case there are variants in the versions, to determine what may have been the cause of these, and how many, if any, demand the acceptance of readings in the original of the LXX. and other translators other than the readings in the traditional Massoretic text. Analyzing the text of the LXX. or of any version in this manner, necessitates, or even makes probable, a different reading in their original much less frequently than is the case with a less cautious method. Seeking to reproduce psychologically the work and working of the translators makes the process of that translation more intelligible to the critic, and thus enables him to secure a more reliable foundation for his superstructure. The considerations which the critic must here take special note of, are such as the linguistic peculiarities and characteristics of a language which may suggest or even necessitate readings that only seem to be variants, but are not; then logical considerations, which may have prevented the translator from rendering *verbatim*, as, e. g., using a collective singular for a plural; then formal considerations, which may have suggested seeming variants, as, e. g., the change of persons in verb and suffix, or the parallelism of members; then such considerations as the fact that a real variant or incorrect vocalization of a word may have brought with it other changes in the original text; then it

must be remembered that some of these differences may have resulted from an un-thorough knowledge of the Hebrew on the part of the translators. These considerations lead Ryssel to adopt the following as the fundamental principles of Old Testament textual criticism :

1. Only then when a variant cannot be explained as having sprung from one of the causes named, whether this be the deliberate choice of the translator, or the consideration of the connection, or a necessity resulting from different methods of expression in the two languages, or a lack of knowledge of the original language—only then can we consider the variant as having arisen from a reading differing from that of the traditional Massoretic text.

2. In determining the reading which lies at the bottom of the variant in the version, we must have the greatest regard to the similarity in form and size and sound of the word with the word in the present Hebrew text, and must reject all explanations according to which the difference between the ordinary text and the proposed reading is so great that an intelligent translator can scarcely be thought to have made such a blunder as to exchange them in his mind or to have been so careless as to have done this. Only then when an easily explained error of the copyist or an easily explained mistake of the translator cannot be found for the variant under discussion, have we the right to accept an entirely different and independent reading.

3. If even it is settled that the original of the version was a reading differing from that of the present Massoretic text, this does not yet prove that this new reading is to be preferred to that of the Massoretic text, even if the former did originate in a time when the latter was not yet fixed. But rather all readings must be measured according to the principle that the more difficult reading is to be preferred, and in accordance with this it must be decided which is the more original, since the variant may in itself be worthless or for some reason or other may have been caused by the copyist.

THE OLD TESTAMENT FOR OUR TIMES.*

BY PROF. E. L. CURTIS, PH. D.,

McCormick Theol. Sem., Chicago.

I.

The Old Testament is for our times *An Evidence of Christianity*.

In this it fits into a special need of to-day which calls so loudly for the foundations of belief, and demands a review of all testimonies for truth. Blot out the Old Testament, then we blot out one of the strongest reasons why we should accept the statements of the New and believe that Jesus of Nazareth was both man and God. The resurrection of Christ needs the evidence of the Old Testament looking forward to that event. I need not recall how often it is appealed to in the New Testament. Neither also is the belief in the incarnation easily reasonable without the preparation for it found in these old writings. The words, the thoughts of Israel's prophets, the significant events of Israel's history, the belief, the hope of that ancient people there embodied, are historic facts, and stand as an impregnable fortress of our Christian faith. These sacred records were written long before Christ came, and their testimony of him is unshaken by any school of criticism. For however men may distort their narratives and shift from century to century their composition, still here they are, written, I repeat, long before Christ came, and presenting a wonderful correspondence between Him and them. No criticism can ever wash that out. Suppose Moses did not write the proto-evangelium, or the promise given to Abraham (although the evidence points to their origin in Scripture through him), yet some one wrote them, SOME ONE, and even if at the time of the exile, then by the power of God, knowing the purpose that God did have at the beginning of man's history and Israel's history; giving also that which as a beam of hope, a ray of light, must have been there, for there was one, ever advancing, growing brighter and brighter in anticipation, taken up by one and another in story and song, until at last it broke forth realized in the one who said "I am the light of the world," and to whom we now look back, as they looked forward. Suppose Isaiah did not draw that wondrous portrait of the man of sorrows, acquainted with grief, who should yet see of the travail of his soul and be satisfied, yet some one did. The picture was given by the power of God, revealing a divine purpose, dimly understood and comprehended, it may be, until there appeared its counterpart—the vicarious, suffering Messiah, the risen and glorified Redeemer. Thus it is with all Old Testament teachings and history. The lines of their prefigurement of and preparation for Christ and Christianity can never be obliterated. They are like the stars set in the ethereal blue. They shine undimmed and undisturbed by theories of astronomers. Prof. Patton has well refused to make even the utterly unwarranted reconstructions of Jewish history proposed by Kuenen and Wellhausen, the logical warrant for denying the supernatural character of Christianity, saying:

* From an inaugural address delivered April 6, 1887.

"For Judaism, however explained, is genetically related to the Christian religion." "Men may refuse to believe that God appeared to Moses and delivered to him a most completed system of jurisprudence and a complex sacrificial ritual. But they cannot ignore the correspondence between the Old Testament and the New."^{*} The candid historical scholar cannot resist the belief that Jewish history was a series of preparations for Christ's advent. Even if one should endeavor to reject the inspiration of the book that records this history, he cannot doubt the inspiration of the history itself. God was there. Finding God thus in the history will lead one also to find him in the writing of the Book. For the Book and the history are one.

This study of the Old Testament will do then for apologetics that which has been accomplished by the recent study of the New. This latter has given us the true historic Christ. This former will give us the true historic Israel, prophetic of Christ.

II.

The Old Testament impresses upon us also *The Importance and Significance of this Life*. It has been thought strange by many that the Old Testament scriptures had so little to say concerning the life beyond. Various reasons have been given for this fact. Some have assumed that a conception of a future and immortal state was as vivid and clear to the ancient Hebrews as to us; and that this is always to be presupposed in reading those records, that no mention of it was made because none was needed. This is a mistake. Consider the sad pathetic words of the Psalmist† elinging to life, of Hezekiah when he said:

"The grave cannot praise thee, death cannot celebrate thee:
They that go down into the pit, cannot hope for thy truth.
The living, the living, he shall praise thee as I do this day."[‡]

These could not have been written by those who had the full New Testament hope and belief. The New Testament also denies full Christian knowledge and assurance to the past. Jesus Christ brought life and immortality to light.§ It is wrong, however, to go to the other extreme and deny to the Old Testament writers a belief in a future life. Death with them was not an eternal sleep. Death also did not leave them mere shades wandering aimlessly on another shore. No, stronger than death was love of Jehovah, and with him there must be life hereafter.

"God will redeem my soul from the power of Sheol,
For he shall receive me.¶

There is no idle speculation about this future state. Firm faith rested in this assurance and therewith was content. This life was the all-important, and no destiny was known that did not grow out of this. Here then is a needed thought, when men are prone on the one hand to find a second probation, and on the other to emphasize to such an extent divine forgiveness and the final entrance into glory, so as to make it appear that it made no difference whether a life had been all wasted and thrown away, and then at the last moment saved, or whether from the beginning it had been full of noble consecration and service. The Old Testament preaches the necessity of right living based upon a right heart. There is no mere legalism. The source of all is divine grace: God calling, yet being

^{*} Pres. Rev., vol. IV., p. 390. [†] Ps. 6:5. [‡] Is. 38:18,19. [§] 1 Tim. 1:10. [¶] Ps. 49:15.

called; God knowing, yet being known; God loving, yet being loved; the heart, the disposition, is everything. There is no magical formula of intellectual knowledge or of external rite.

"Thus saith the high and lofty One that inhabiteth eternity, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones."*

The rapture of the New Testament is not found in the Old. We are not transported with Paul to the third heavens; but there is a grandeur, a solemnity, a heroism in the conception of the true life linked to Jehovah reminding one of the familiar lines:

"A sacred burden is the life ye bear.
Look on it, lift it, bear it solemnly.
Stand up and walk beneath it steadfastly,"—

A conception needed in this age of so much mawkish gush and sentimentality, and which is the keynote of so much of the best preaching of the present day, which emphasizes continually CHARACTER.

III.

The Old Testament enters also into *Sympathy with the Anxious Struggles of Men over the Mysteries of Life*. Possibly these struggles are no more to-day than they ever have been, and yet they seem so. Men to-day think. They are not like dumb, driven cattle, blindly accepting the traditions of the past. The scientific investigation of both physical, mental and moral phenomena, has placed them in a new world. Their thought-environment is all different from that of their fathers. And they are asking with pathetic earnestness, What is life? Through the wide-reaching philanthropy, that Christ-like mark of our day, has come up also the old question, old and yet ever new, of the problem of evil, and above all, Why do the innocent suffer? This now is the thought of the Book of Job, and in that grand and matchless poem I find God's imprint of sympathy with all those who wrestle to-day with these dark problems, and I find also the only remedy, *God*. This old revelation does not brush aside with scorn the anguish and bitterness of souls who find it hard, very hard, to submit to God's dealings. Nay, it tells out the whole experience. There is the sad cursing of the day of birth,† the heart-rending longing that life might never have been,‡ the bold complaint against God:

"Know now that God hath subverted me in my cause,
And hath compassed me with his net.
Behold I cry out of wrong, but I am not heard:
I cry for help, but there is no judgment."§

Full utterance thus is given; and though in the end there is condemnation for lack of faith and submission, yet a still severer condemnation is spoken against those self-appointed teachers who insisted on the application of their peculiar dogma, and wondered why their suffering friend did not through it give God the glory. Of a similar tenor also is the Book of Ecclesiastes, that strange riddle to many, which seems, with its sad refrain, "Vanity of vanities, all is vanity," more full of skepticism than faith, and echoes that discontent which lurks at times in nearly every soul and finds expression in all literature. Appropriate now for us is this voice coming from the Word of God; for while men in all ages

* Is. 57: 15.

† Job 3: 3 seq.

‡ Job. 3: 11 seq.

§ Job 19: 6, 7.

have thus sung, yet to our age has it been reserved to elevate this pessimistic mood into a powerful system of philosophy, and this book brings us into sympathy with this mood, shows us its reality, and gives us a clew of how we may help men out of the same. Yes, as a recent commentator has said: "Those who study it will find that it meets the special tendencies of modern philosophical thought, and that the problems of life which it discusses are those with which our daily experience brings us in contact. And if they feel, as they will do, that there is hardly any book of the Old Testament which presents so marked a contrast in its teaching to that of the gospels or epistles of the New Testament, they will yet acknowledge that it is not without a place in the divine economy of revelation, and may become to those who use it rightly, a school-master leading them to Christ."*

I believe the church has not generally apprehended the full and true meaning of these old writings. They are not profitable to every mind: but, since found in the Word of God, it has been often thought that in some way they must be. Hence they have been placed on the procrustean bed of allegory and compelled to teach almost everything that fancy could suggest, instead of being taken just as they are, the bitter experiences of souls tossed and baffled by the problems of this life, to reveal unto us how God sympathizes with such souls, how he would have us deal with them, and how he may even use them to tell us of him.

* Cambridge Bible for Schools. Ecclesiastes by E. H. Plumptre, D. D., pp. 11, 12.

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and
G. S. BURROUGHS (Amherst College).

FIFTH STUDY.—THE REIGN OF SAUL.

[The material of this "study" is furnished by Professors Beecher and Burroughs. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. Those students whose time is limited may omit the sixth "study," and divide the present one into the two parts indicated by the two parts of the Biblical Lesson.
2. The present "study" should be considered, not so much in its details, as in its *unity*. The student should exercise the *synthetic* method, as distinguished from the analytic.* An opportunity is afforded in its use to do what has *not* been done sufficiently in Bible-study, viz., *rise from the variety, through induction, to grasp the unity*.
3. The present "study" is a *biographical* one. The revelation found in the Scriptures, and in the Old Testament in particular, is *concrete*. Its teaching is through life. Practical instruction is found, not so much in *deductions* from the narrative, as in the narrative itself. One should place himself in the *atmosphere* of Bible-life, under the *play* of *concrete* Scripture teaching, and note the effect.
4. This "study" affords good opportunity for constructive work, in a limited way and sphere, in Biblical Theology. What were the religious conceptions and beliefs of the times of Saul and David? What were their personal conceptions and beliefs?†
5. This "study" also emphasizes the need of a knowledge of biblical geography and the true method of obtaining this knowledge, viz., by studying the geography of the Bible in connection with historical personages and historical movements. Let the text be read with a map in hand.

II. THE BIBLICAL LESSON.

1. *Prepare for recitation* 1 Sam. 13:1-31:13, including the account (1) of the first part of the reign of Saul, ch. 11 (review) and 13:1,2;‡ (2) of the second part, after Jonathan was grown to be a warrior, including (a) the great Philistine invasion, 13:3-23, (b) the battle of Michmash, 14:1-46, (c) the general statements in 14:47-52, (d) the Amalekite war, 15:1-35; (3) of Saul's relations to Samuel (see last "study"); (4) of the Philistine wars in the third part of Saul's reign, 14:52; 17:1-58 (cf. 1 Chron. 11:12-14); 18:25-30; 19:8; 23:1-5,27; 24:1; 28:4; 29:1; 31.
2. Read the remaining parts of 1 Sam. 16:1-31:13, and study the account (1) of

* See Briggs. "Bible Study," p. 13 seq. † *Ibid.*, p. 390 seq. *Biblical Theology*.

‡ The technical translation of 13:1 is "Saul was a year old in his reigning." This is the earliest instance where the phrase "in his reigning" occurs. In all the subsequent instances it clearly means "when he began to reign." But this instance may have been written before the technical meaning became attached to the phrase. At all events, the sense requires a different meaning here, namely, that given in the old English version. The defeat of Nahash occurred just at the close of Saul's first year, and at the beginning of the second year he made the arrangements described.—W. J. B.

Another interpretation would understand the text of this phrase to have become corrupt.—W. R. H.

of Saul's evil spirit, 16:14-23; 18:10,11; 19:9,10; (2) of the anointing of David, 16:1-13; (3) of the more important incidents of Saul's relations to David, 18:1-27:12; * (4) of the witch of Endor, 28:1-25; (5) of Saul's death, 31:1-2 Sam. 1:27,†

III. HISTORICAL, LITERARY AND BIOGRAPHICAL TOPICS.

A. In connection with the first part of the Biblical Lesson:—

1. **The Hebrews.** 13:4,7; see also 4:6,9; 13:19; 14:11,21; 29:3; and consult further the concordance. (1) By whom, in general, is the name employed? What contrast does it imply? (2) Is it a patronymic (Gen. 10:21,24)? or a derivative from the Hebrew word signifying *beyond*? If the latter, what is its meaning? (3) Compare its use with *Israel*, *Israelite*; see concordance.
2. **Moab.** 14:47; 22:3,4. (1) What was the location, and what the territory of the Moabites? (2) Their character as a people, e. g., as contrasted with the Ammonites (14:47; see fourth "study")? (3) Their relations, in general, with Israel? See concordance and dictionary.
3. **Edom.** 14:47; 21:7; 22:9,18. Answer (1), (2), (3), as above.
4. **Amalek.** 15:2; 14:48; 27:8; 30:1; 2 Sam. 1:8. (1) Origin? (2) Location? (3) Previous relation to Israel? See Ex. 17:8-16; Num. 14:45; 24:20; Jud. 3:13; 6:3, etc. (4) Later history?‡
5. **The Kenites.** 15:6; 27:10; 30:29. Answer (1), (2), (3), as above, from concordance.
6. (1) Observe the R. V. marginal readings from the LXX. (see Third "Study") on 13:1; 14:18; 17:6; and especially 17:12; 28:16. (2) Note further readings, e. g., those mentioned in Kirkpatrick's 1 Sam. on 13:15; 11:7,14,16,21,41,42, etc.; and see, in particular, Note VI., p. 241, on text of chs. 17 and 18.
7. **Character of Saul and Jonathan.** (1) State the blemishes and faults discoverable in Saul's religious character as seen (a) in 14:18,19, and (b) in 14:24 in connection with 14:31-35 and 14:36b-44. (2) Contrast the character thus disclosed with that of Jonathan as shown in 14:6,8-12,28-30,43. (3) Distinguish, in regard to each, between what appears to be the result of the surrounding religious atmosphere and what appears to be the outcome of personal traits.
8. **Saul's Sins.** (1) The sin described in 13:8-14. Did Saul personally perform the sacrifice? What was the relation of Israel's king to the prophet of Jehovah? Does this relation cast light on the sin of Saul? How?‡ (2) Compare Saul's sin of ch. 15 with 13:8-14, and show the change for the worse in Saul's character in the interval.
9. **Samuel and Saul.** (1) Samuel's conception of religion as shown in 15:22,23 and 24-29, as contrasted with Saul's. (2) The development of this conception of *heart service* as distinguished from *external ceremonial*, in the later prophets; e. g., Amos 5:21-24; Hos. 6:6; add passages from Micah, Isaiah, Jeremiah, and show their application to the times of these several prophets. (3) Contrast Saul's feelings toward Samuel, to be inferred from 15:30 and 28:15, with Samuel's toward Saul, 15:10,11,35; 16:1, and draw inferences as to the depth of character of each.

* These chapters are so full and graphic in their descriptions that their study will not occupy the time which might be supposed. Their contents will fasten themselves upon the mind. They afford opportunity for the exercise of the imagination, an important element in Bible-study.

† On the topics covered in this Biblical Lesson, see Smith, "Dict.," vol. 1, art. *David*, first part; vol. 4, art. *Saul*,—both by Dean Stanley; McClintock & Strong, vol. 2, art. *David*, first part; vol. 9, art. *Saul*; Stanley, "Jewish Church," lects. 21, 22, *Saul, The Youth of David*; Geikie, vol. 3, pp. 92-122; Delitzsch, "Hist. of Redemption," p. 84 seq.; Blaikie, "Bible History," pp. 222-239; von Orelli, p. 148 seq.; Ochler, "O. T. Theology," § 164, § 191 seq., etc.

‡ See a valuable summary in Young's Concordance.

§ On the relation of the monarchy to the theocracy see especially Ewald, "History of Israel," vol. 3, p. 4 seq.

B. In connection with the second part of the Biblical Lesson :—

1. **Saul's Evil Spirit.** Study the passages cited, and decide, if possible, as to the malady and its cause.
2. **The Witch of Endor.** (1) Study with care the expressions of the narrative, 28:3-25. (2) Ascertain the various opinions regarding it.* (3) Decide as to which opinion is most reasonable.
3. **Relations of Saul and David.** 18:1-27:12. (1) State concisely and in order the events in the life of David from the time of his flight from the court of Saul until the latter's death. (2) Describe the court life of Saul as disclosed by 13:2, 16:19-23; 18:10,11 (spear ?); 22:6. etc. (3) Show the educating force of events in the life of David, (a) at home, (b) at court, (c) in his life of wandering. State particulars.
4. **David, Saul and Jonathan.** (1) Compare David in his religious views and character (a) with Saul; see 17:26,36,45-47; 18:17; 19:18-24; 19:4-7; 24:16-22; 26:9-12; chs. 19-25; (b) with Jonathan; see 20:8,11-16,22, etc.; complete passages (see topic A, 7, (2)). (2) Compare Saul with Jonathan; state passages. (3) Contrast the extent to which each lived up to his convictions. (4) Endeavor to distinguish between such religious opinions and traits in these three men as were common to their time and such as were individual.
5. **Religious Condition of the Times.** Form some general conception of the religious condition and thought of the times from the above topic (4.), and also from 16:1-6; 19:18-24; 19:13 (cf. 15:23, teraphim ?); 20:18,24-29; 21:1-9; 22:6-19, and other statements, e. g., 23:6; 30:26; 25:26-31; 2 Sam. 1:12,14, etc.

C. In connection with the Biblical Lesson as a whole :—

1. **Comparison of Pentateuch-passages.** Compare the following passages with those cited, in connection with each, from the Pentateuch: (1) 14:32 with Gen. 9:4; Lev. 3:17; 7:26; 17:10-14; 19:26; Deut. 12:16,23,24; (2) 19:5 with Deut. 19:10-13; (3) 20:26 with Lev. 7:20,21; (4) 21:6 with Lev. 24:5-9; (5) 28:3 with Lev. 19:31; 20:27; Deut. 18:10 seq.; (6) 30:24,25 with Num. 31:27. Give results.
2. **Special Difficulties.** Note, and, if possible, explain (1) 16:19 seq. as compared with ch. 17,† (2) 23:19-24:22 as compared with ch. 26,‡ (3) the apparent moral difficulties in 15:3; § 16:2,3; 19:13,14; 20:6; 21:2; 27:10,11; 29:8; (4) state some of the principles which should be adopted in dealing with what may seem to be moral difficulties in the Scripture records.
3. **Friendship of David and Jonathan.** (1) Note the facts of this friendship, and (2) compare it with other remarkable friendships, of somewhat like character, disclosed either in classical or later literature and history.
4. **Poetical Passages.** (1) Cast the prediction 15:22,23 into the poetic form; see 2 Sam. 1:19-27 in the R. V.;‡ and (2) point out and characterize the parallelisms, e. g., synonymous, synthetic, antithetic. (3) Make a more complete study of Hebrew poetry in connection with the Bow-song of David, 2 Sam. 1:18-27;¶ characterize it briefly (a) in itself, (b) as distinguished from the poetry of other tongues.
5. **Saul's Reign as a Whole.** (1) Its character; (2) As influenced by his personal character; (3) A preparation, good and bad, for the reign of David.

* See Kirkpatrick's 1 Sam., Note VIII., p. 244, for a valuable summary of the evidence and of opinions.

† See, in particular, Note VI., p. 241, Kirkpatrick's 1 Sam.

‡ *Ibid.*, Appendix, Note VII.

§ See on this command *Ibid.*, Note V., p. 240.

¶ See Smith, Schaff-Herzog, arts. *Poetry, Hebrew*.

¶ See Briggs, "Biblical Study," ch. 9, *Hebrew Poetry*.

IV. GEOGRAPHICAL.

1. In connection with part I of the Biblical Lesson, point out Gibeah; Bethlehem; Saul's route in and after the Amalekite war.
2. In connection with part 2, identify, as far as possible, the localities referred to in the wanderings of David, chs. 21-30; also describe the plain of Esdraelon and the valley of Jezreel; the movements of the Philistines, and those of David, in connection with the battle of Gilboa, 28:1-2; 29; 30:1; 31:7,10.

V. CONCLUDING REMARKS.

1. According to Acts 13:21 Saul reigned forty years. This accords with all the known facts in the case, without making the forty years overlap any part of the time of either Samuel or David. The numbers given by Josephus must either be made to fit this state of things or be rejected. Apparently Saul is described as a young man, somewhat under the tutelage of his trusty servant, when he comes to the kingdom, 1 Sam. chs. 9, 10. The tradition (or conjecture) incorporated into the R.V., 13:1, makes him to have been thirty years old, which is possible. At the time of his death, his grandson, Mephibosheth, was five years old; and one of his younger sons, Ish-bosheth, was forty years old, 2 Sam. 4:4; 2:10. It follows that Jonathan must have been a little child in the second year of his father's reign, and that the interval of time between the event recorded in 13:2 and that recorded in the next verse was long enough for the growing up of the child into a warrior.
2. The three parts of Saul's reign embrace, first, the time when we may presume him to have been in amicable relations with Samuel; second, the time during which their relations were disturbed; and third, the time after their relations were broken off, 15:35. The first probably lasted until Jonathan was grown. After the second year, we have no account of it except that in 13:1,2, unless possibly, it included some of the wars mentioned in 14:47,48. All we are told is that Saul stationed 1000 men "with Jonathan," the little crown-prince, at his home in Gibeah, while Saul himself, with 2,000 more, reigned from a military camp near by. Doubtless Samuel largely controlled the policy of the government. That it was prosperous we may infer from the magnitude of the preparations made by the Philistines for attacking Israel, 13:5.* That the time was peaceful we may perhaps infer from the fact of prosperity and from the silence of the narrative.†
3. The account of the second part of Saul's reign begins with 13:3. For some reason the Philistines have established a post at Geba, and Jonathan precipitates the war by attacking it. Owing to disagreements between Samuel and Saul (13:8-15) the army of Israel apparently dispersed without a battle, and the Philistines disarmed and plundered the country, 13:17-23. This condition of things perhaps lasted some years, and was followed by the battle of Michmash, and then by a series of wars. There is no note as to the duration of this part of Saul's reign, except that the third part lasted while David was growing from a stripling to thirty years of age, 16:11,18, and ch. 17, compared with 2 Sam. 5:4. So far as appears, this last third of Saul's reign was a time of misgovernment and disaster, the record dealing mainly with Saul's attempts against David, alternating with Philistine campaigns.
4. The representation that there was a priestly and a prophetic party in Israel, opposing each other, the one favoring Saul and the other favoring David,

* These numbers are credible on the supposition that the Philistines, in order to overcome the power of Israel, now growing so rapidly as to endanger his neighbors, had formed a confederacy with other peoples, perhaps including those mentioned in 14:47. The accounts of successive Hittite leagues, found in the Egyptian and Assyrian writings, show that there is no improbability in this supposition.—W. J. B. According to another view the numerals are altogether wrong.

† It is not fair to understand from 14:52 that the Philistine wars began with Saul's reign or before, but only that, after they had once begun, they continued to the end of his reign. Cf. 7:13 and Jud. 14:17.

has no ground in the statements of the Bible. Both the priests and the prophets favored David, and both were loyal to Saul, 19:18; chs. 21, 22.

5. Saul's symptoms in connection with his evil spirit are those of insanity. Whether the term evil spirit is to be regarded as merely a descriptive phrase for insanity, or as describing a personal agent who caused the insane symptoms, is another question.

VI. QUESTIONS FOR PRACTICAL WORK.*

1. Show how solicitations to evil accompany even opportunities for getting good and doing good.
2. Show the undermining influence of single sins.
3. Show how the moral man is in danger because he is a *moral* man and not *spiritual*.

SIXTH STUDY.—PROPHETS, RELIGION AND SCRIPTURES OF ISRAEL IN THE TIMES OF ELI, SAMUEL AND SAUL.

[The material of this "study" is furnished by Prof. Beecher. It is edited by Prof. Harper.]

I. PRELIMINARY NOTES.

1. This "study" is intended to sum up the biblical material furnished on the subjects cited, and to systematize the same to some extent. A mastery of it will aid in a better understanding, not only of the ground already covered, but also of that yet to be taken up.
2. The opinions presented, in some particulars, differ from those of many scholars, and especially from those of scholars who hold that the institutions described in the Books of Samuel are so radically different from those described in the Pentateuch as to prove that the latter cannot then have been in existence.
3. In view of this, the student should scrutinize closely all statements given, and examine with care every passage referred to, in order not only that he may fill out the statements, which are necessarily very brief, but also that he may prove or disprove them.
4. Notice is to be taken that in the presentation here given, (1) it is not intended to give a discussion of Pentateuchal questions, and (2) only material belonging to 1 Samuel is used. The treatment is therefore necessarily limited.
5. Once more, the student is urged to accept no statement which is not backed by biblical proof of the most satisfactory character.

II. THE PROPHETS.

1. **The Use of the name Prophet.** (1) In the earlier years of Samuel, the name prophet had either gone out of common use, or else had not yet come into common use, 1 Sam. 9:9. The latter alternative is accepted by many, but the former is positively required by the statements concerning the earlier times made in the Old Testament, Jud. 6:8; 4:4; Deut. 34:10; 18:15, 18, 22; 13:1, 3, 5; Num. 12:6; 11:25-29; Ex. 7:1; Gen. 20:7 (cf. 1 Chron. 16:22; Ps. 105:15).† (2) The representation made in 1 Samuel is that, in the time of Samuel's childhood, the prophetic gift had become very rare, though not altogether extinct, 1 Sam. 3:1, 7, 8; 2:27-36. During Samuel's early manhood, it "again" became abundant in Shiloh, 3:19-21. The "again" implies (not

* This "study" abounds in patent practical lessons. It is almost superfluous to make suggestions in this direction.

† If one should add to this list, by the aid of a concordance, all passages in the Bible that speak of Moses as a prophet, and in the books before Samuel, all passages that contain the expressions, prophecy, prophet, man of God, word of the Lord, appeared, vision, he would thus have a full account of the early history of prophecy.

necessarily, indeed, yet naturally) that, at some date, it had previously been abundant in Shiloh.

2. **The Prophetic Order.** (1) Samuel succeeded by Gad, Nathan, and others, begins a succession of distinguished prophets, that can be traced pretty continuously to Malachi: 22:5; 2 Sam. 7:2, etc. (2) Under Samuel's influence, prophetic organizations were formed. The followers of the great prophets, in these organizations, are doubtless sometimes called prophets. Prophets (in one or both meanings of the term) became numerous and influential, 10:5,6,10-13; 19:18-24; 28:6. (3) In these circumstances, it is natural to think of Samuel as being, in an important sense, the founder of the succession of the prophets. See Acts 3:24, but compare Acts 3:22.
3. **Function of a Prophet.** The function of a prophet, as shown in the passages we have examined, is evidently that of a public man with a special message from God, active in religious and patriotic duties. It is only as an incidental matter that he is a predictor of future events. He is not at all like a Greek oracle priest, or a dervish, or a modern fortune-teller. He distinctly claims, however, to have supernatural communications from God.
4. **Saul's Prophesying.** In 18:10, Saul's raving is perhaps called prophesying. In 19:24, Saul, in prophesying, acted in a distracted manner. But it does not follow that frenzied utterance was characteristic of prophecy. Saul's prophesying probably consisted in his uttering religious truths; it is mentioned as a *symptom* of his insane attack, not as another name for it.* The events described in ch. 10 and ch. 19 are analogous to our reform meetings or evangelistic meetings, rather than to the performances of crazy dervishes.

III. THE RELIGION.

1. **The Sanctuary.** (1) *Form:* The sanctuary at Shiloh was a permanent temple, with door-posts and doors, and sleeping apartments, 1:9; 3:15,3,5. But the "tabernacle of the congregation" was also there, 2:22, perhaps in the inclosed court of the temple, so that its curtains were the only roof over the ark, 2 Sam. 7:6.
- (2) *Compared with the Pentateuchal Requirements:* The Shiloh sanctuary meets the requirements of the Pentateuchal laws, in that (a) it was the home of the tabernacle and the ark; (b) it was served by priests descended from Aaron, 2:28; (c) the only attendant mentioned is the Levite, Samuel; (d) it was for "all Israel," 2:14 (Heb.), 22,24,28; 3:20, etc.; (e) it had its annual festival, to which Israelites came up, 1:3,7,9,21; 2:19;† (f) the festival had its sacrifices, 1:3,21, etc.; (g) its solemnities consisted partly in the fact that they ate and drank in Shiloh, 1:7,9. Compare Deut. ch. 12 and parallel passages.
- (3) *Its Removal:* At some unknown time after the capture of the ark by the Philistines, the sanctuary was removed from Shiloh. In the later years of

* The "also" in 19:24 does not necessarily indicate that the others, as well as Saul, prophesied distractedly.

† The date in 1:20 is in the Hebrew "at the circuit of the year." The expression is used with variations in 2 Chron. 24:23; Ps. 19:6; Ex. 34:22. In the last instance, and therefore probably in the others, it describes the time of the feast of the tabernacles, nearly at the autumnal equinox. This probably identifies the Shiloh festival. Whether other annual festivals were also observed there, the narrative does not say.—W. J. B.

Saul's reign, it was at Nob, 21:6,7; Matt. 12:4, having previously been located, possibly, first at Mizpah and then at Gilgal, 7:6; 10:19,25; 11:15; 12:7; 15:33. But we have no means of knowing whether any of these places was graced with the presence of either the ark or the tabernacle; and it is evident that none of them were centers of national worship in the degree in which Shiloh had been such a center, and in which Jerusalem was to be.*

2. Ceremonial Laws and Usages showing consistency with Pentateuchal Accounts. (1) *The Service of the Altar:* The accounts in Samuel represent that Israel then had rigid ceremonial laws which it was a sin to neglect, 2:29; 13:11-13, etc.† In many particulars, such as the following, these agree with those recorded in the Pentateuch: (a) the high priest wore an ephod, 2:28; 14:3; 21:9; 23:6; (b) the shewbread, 21:6; (c) the distinction between sacrifices for certain seasons, and special sacrifices, 2:21; (d) the recognition of sacrifices in connection with vows, 2:21; (e) the distinction between burnt offerings and peace offerings, 10:8; 13:9, and other places; (f) the technical terms "make atonement," "sacrifice," "minhah," ‡ 3:14 (Heb.); (g) the burning of the fat on the altar, 2:15; (h) the offering of meal and wine along with an animal victim, 1:24; (i) the irregularities of Eli's sons, 2:13-17, which consisted partly in the use made of the "flesh hook," an instrument unknown to the Pentateuch, and partly in the priest's claiming his fee before the fat was burned, contrary to Lev. 7:29-34.

(2) *Other Usages:* Apart from the service of the altar, (a) the Israel of Samuel's time had a usage resembling that of the Nazarite of the Pentateuch, 1:11; (b) they knew of Jehovah's prohibition of foreign gods, though they violated the prohibition, 7:3; (c) they had usages respecting ceremonial cleanness, uncleanness, and holiness, 20:26; 21:5; (d) they had religious laws against the eating of blood and against witchcraft, 14:32-34; 15:23; 28, etc. See fifth "study" B. 5 and C. 1. Certainly the Book of 1 Samuel mentions as many particulars in the Levitical laws as could be expected, on the supposition that the laws then existed in their present form, and its silence in regard to other particulars can hardly be regarded as significant.

* The statement is often made that, during this period, the ark was "in seclusion," and there was no sanctuary. That there was no sanctuary fully equipped for purposes of national worship is true; but the bare assertion that there was no sanctuary contradicts, verbally, at least, the statements made concerning Nob in 1 Samuel and in the gospels.

The ark was in the custody of the men of Kirjath-jearim, either in a hill (Heb. *Gibeah*) near that place, or perhaps in Gibeah, the city of Saul, 7:1. It was not wholly withdrawn from the control of the priestly family of Eli, and it was possible for men to inquire of Jehovah by it, 14:18.

When the ark was in the tabernacle, its vicinity is described by the phrase "before Jehovah," used technically for that purpose. The same phrase may supposably be still applicable to the vicinity of the ark when lawfully removed from the tabernacle; or may be applicable to the sanctuary, even when the ark is not there. It is actually used in connection with Mizpah, Gilgal and Nob (see references above), and is not elsewhere used in this way in 1 Samuel. Each of these places was, in turn, the seat of Jehovah's special presence with Israel, and in that sense, at least, the national sanctuary. If Samuel laid up "the manner of the kingdom" before the Lord at Mizpah, 10:25, that writing was doubtless removed from there when the other belongings of the sanctuary were removed.

These facts show that there is no contradiction between such passages as Ps. 78:60,67,68; Jer. 7:12; 26:6, which represent Shiloh as the only permanent sanctuary before Jerusalem, and such passages as 2 Sam. 7:6,7; 1 Chron. 17:5,6, etc., which represent the Divine Presence, in this period, as wandering from place to place. That this wandering either of the sanctuary itself or of the ark from the sanctuary, was to cease with the building of the temple, is emphasized in such passages as 1 Chron. 23:25,26.

† This by itself would not identify the ritual of Samuel's time with that of the Pentateuch. The Philistines also had an elaborate ritual, as is shown by the measures they took in connection with the return of the ark, 1 Sam. 6.

‡ The word commonly translated meat-offering.

3. Usages by some regarded as showing inconsistency with Pentateuchal Accounts.

- (1) *Central Sanctuary*: Israel in Samuel's time was sacrificing at different places (6:14,15; 7:9; 9:12,13; 10:8; 14:35; 20:6, etc.), and not at one place only, as required by the law in Deut. 12. But there is no proof (a) that Saul's altar, 14:35, was regarded as legal; or (b) that the sacrifices at Ramah and Beth-lehem, 9:12,13; 20:6, were anything else than private sacrificial feasts, such as are provided for in Deut. 12:15,21;* or (c) that the sacrifices at Beth-shemesh, Mizpah, and Gilgal, 6:14,15; 7:9; 10:8, etc., were not, within the meaning of the law, sacrifices at the central sanctuary (see above). Further, (d) two of the conditions of the law in Deut. 12, namely, that Israel should be at rest from his enemies, and that there should be "the place" chosen by Jehovah to put his name there, had only an imperfect existence in these times, and the law must have been, thus far, in abeyance.
- (2) *Variations in points of detail*: A comparison of the ceremonial usages in 1 Samuel with those required in the Pentateuch shows many differences between them in points of detail: (a) in several of the accounts of sacrifices, it is not mentioned that any priest was present; but there is no proof, in these cases, that a properly qualified Levitical priest was *not* present, or that even Samuel ever performed a priestly act; (b) in Samuel, the word "minhah" perhaps means "offering," rather than "meal offering," 1 Sam. 2:17,29; 3:14; 26:19; (c) not the high priest only, but the other priests, and even Samuel, wore ephods, 22:18; 2:18; (d) Hannah offered an ephah of "meal" with three bulls, instead of three-tenths of an ephah of "fine flour" for each bull, 1:24; (e) the Pentateuch provides for no drawing of water, and no burnt offering of a sucking lamb, such as are described in 1 Sam. 7:6,9. But explanations of all such points may be readily found, provided we have evidence that the Pentateuchal system was known to the men of Samuel's time. That it was known, and was, to some extent, in use, the evidence cited, and to be cited in this study, seems to show; that it was in full and general use is a different proposition, and one that can hardly be maintained.

IV. THE SCRIPTURES.

1. *Pre-Davidic Writings*. That certain sacred writings were produced in the times of Moses and Joshua, and under their influence, is asserted in very many passages in the first six books of the Bible, in the New Testament, and in most of the Old Testament books. The passages may be found by the help of a concordance, under the words "book," "write," "Moses," "Joshua," "law," etc. That David and Solomon had well-known sacred writings of Moses is affirmed in 1 Kgs. 2:3; 1 Chron. 22:12; 16:40. If these statements are historical, it follows that these writings existed in the times before David.
2. *Passages in Samuel which presuppose such Writings*. In accordance with this, several passages in 1 Samuel are naturally understood as presupposing such writings: though the writings are not often mentioned, and there is no evidence that they were either very widely known, or very influential. (1) Ch. 10:25; Samuel wrote "the manner of the kingdom" in "the book" (not "a book"), and laid it up before the Lord,† apparently doing with it as Moses had previously done with "the book of the law," Deut. 31:11, 9,26. The idea that the book in which Samuel wrote was the public copy of the book of the law, to which he now added, as Joshua before him had done, Josh. 24:26, is rejected by many; but can any more probable view of

* The word translated "kill," in these verses, is "sacrifice" in Hebrew.

† No one can prove that what he wrote was the sections of 1 Samuel that contain our present account of the rise of the monarchy, but equally, no one can disprove this, and it is a plausible conjecture.

the case be offered? Certainly, Samuel and Israel were distinctly conscious of the idea of divine law, as revealed through prophets, 12:23.* (2) Ch. 8:3,5,20, the elders, in seeking a king, and Samuel, in dealing with them, cite, both for substance and verbally, the regulations now found in Deuteronomy, cf. Deut. 16:19; 17:14,15. (3) The men of those times show familiarity with many of the historical facts now narrated in the Hexateuch, 4:8; 6:6; 12:6,8, etc. (4) We have already found (see above) a large number of instances in which the religious practices mentioned in 1 Samuel correspond to those required in the Pentateuch.

3. **Conclusion.** On the whole, one might not be able to prove from 1 Samuel alone that the men of those times had sacred writings, containing largely or wholly the contents of our first six biblical books; but one finds here much evidence to confirm the proof of this, as drawn from other sources.

SEVENTH STUDY.—THE RISE OF DAVID'S EMPIRE.

[The material of this "study" is furnished by Professors Beecher and Burroughs. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. This "study" and the following are pre-eminently biographical. "The life and character of David are presented to us with a completeness which has no parallel in the O. T."
2. It is of interest to note how the history of Israel, at this period, is intimately related to the life of David; how, in a sense, his life is the representation and interpretation of his times; e. g., (a) how, through his instrumentality, the Hebrew tribes acquired that material strength and national power which formed the foundation for the realization of their mission in history; (b) how the several and even conflicting elements of the national life find their center of higher unity in him and through him; (c) how his life, character and reign, in many and important respects, gave expression to the aspirations and the religious genius and consciousness of Israel.
3. It will be found profitable to compare the life of David, considered as *Scripture* biography, with biography in general, (a) in the vividness and truthfulness of the picture; (b) in its multiform character; (c) in its moral and spiritual impressions and teachings.

II. THE BIBLICAL LESSON.

1. *Examine and learn* the following outline of David's reign: (1) his reign over Judah only, seven and a half years, 2 Sam. 5:5; (2) a period of desperate wars and of conquests, lasting till David had grown sons, 8:18; (3) a period of peace, perhaps six or seven years, 7:1; (4) a period of domestic trouble, perhaps twelve years or more, 13:23,38; 14:28; Jos. Ant. VII. ix. 1. The topics (below) are arranged according to the view that David's bringing the ark to Jerusalem, and his plans for building the temple, belong to the third and fourth of these periods.†

* The verb here translated "teach" is from the same stem with the noun *torah*, law, and is strictly cognate with it in meaning. If *torah* be translated law, the verb describes the bringing of law from Jehovah.

† This view of the reign of David differs much from those commonly held. From Josephus down, it has been held that the bringing up of the ark, 2 Sam. 6, took place soon after David began to reign in Jerusalem, and before most of his great wars. But this view of the case is beset with difficulties. Probably the strongest reasons in support of it are the presumption that the events in these chapters are narrated in the order in which they occurred, together with the use of the phrase "after this" in 2 Sam. 8:1; 10:1, and the corresponding verses in 1 Chronicles. But these reasons are not decisive, provided sufficient evidence against them is

2. *Prepare for recitation** 2 Samuel, chapters 1-5, 8 and 10-12, with parallel passages, taking up the topics in the following order:† (1) David and the death of Saul, 1; (2) David king of Judah, 2-4; (3) king of all Israel, 5:1-3; 1 Chron. 11:1-3; 12:1-40; (4) Jerusalem made the capital, 5:4-16; 1 Chron. 11:4-9; 14:1-7; (5) defensive wars against the Philistines, 5:17-25; 23:13-17; 1 Chron. 11:8-17; 11:15-19; (6) offensive Philistine wars, and David's retirement from military life, 8:1; 21:15-22; 1 Chron. 18:1; 20:4-8; (7) conquest of Ammon, Moab, the Syrian countries, and Edom, 10; 11; 12:26-31; 8:1-14; 1 Chron. 19; 20:1-3; 18:1-13; 1 Kgs. 11:14-25; Ps. 60, title;‡ (8)

forthcoming; the author may here have preferred some other order than the chronological, and the "after this" may be a part of the phraseology of the older writings used by him, retained here notwithstanding the fact that these passages have been removed from their original connection. See second "study" iv. 4 (3).

On the other hand, if we accept 1 Chron. 13:1-5 as historical, that is conclusive as to the point that the bringing up of the ark did not take place till after the completion of David's conquests "from Shihor of Egypt even unto the entering in of Hamath." And when we seek an arrangement of the events that will be in accordance with this fact, we presently find an order so natural and consequent as strongly to confirm the fact itself.

For example, on the scheme thus constructed, David's moral history—the great stumbling-block pointed at by those who argue that all our accounts of him are unhistorical—is as follows: During most of his relations with Saul, say up to the time when he was twenty-six or twenty-seven years old, he comes very near to being the most gifted and the most high-minded man described in the Bible. To this part of his life belong most of the Psalms that are dated in their titles, Pss. 7; 34; 52; 54; 56; 57; 59, for example. In the last years of Saul, David had deteriorated; this appears in his conduct toward Nabal, his readiness to join the Philistines against his own nation, his plan of gaining influence by marrying many wives. When he became king, prosperity did not lift him from this low moral plane; he was faithful in ordinary duties, and in many things obedient to Jehovah; but he continued his policy of polygamy; he illegally made his sons priests; he neglected to inform himself as to his duties to the worship of Jehovah; his muse celebrated the lives of Jonathan and Abner, rather than the praises of Jehovah. His tendency to moral degradation was strengthened by his withdrawal from active military service, 2 Sam. 21:17, and the luxurious living consequent thereupon. It culminated in the horrible combination of sins in the matter of Uriah; contemporaneous with these were the dreadful cruelties he practiced in war, 12:31; 8:2, etc. In the experiences of these months, God showed David the wickedness of his heart. Repenting of his great sin, David led a reformed life. He entered upon his neglected religious duties, at first blunderingly, and needing the rebuke that came in the death of Uzzah, afterward more carefully. But notwithstanding his repentance, the consequences of his misdoing followed him in the troubles that beset his later years.—W. J. B.

* Such a study of the passages is expected as will enable the student to present the substance in a brief but comprehensive form.

† It will be necessary, because of the view of the reign of David taken in these "studies," seven and eight, to combine the references to the literature of the subject. See Smith's "Bible Dictionary," and McClintock & Strong's "Cyclopaedia," art. *David, concluded*; Geikie's "Hours with the Bible," vol. iii. chapters 8-13, pp. 183-313; Stanley's "Jewish Church," lects. 23, 24; Delitzsch's "O. T. History of Redemption," pp. 84-94; Lenormant's "Ancient History of the East," pp. 136-142; Baile's "Manual of Bible History," pp. 243-257; Edersheim's "Prophecy and History," pp. 183-190; von Orrell's "O. T. Prophecy," pp. 148-188; Briggs' "Messianic Prophecy," pp. 121-153; Oehler's "Theology of O. T.," pp. 156-169, etc.

‡ The student who carefully looks up these references will find, in the several accounts, a good many marked differences of statement—differences which it is certainly possible to regard as contradictions, invalidating the credit of the narratives. But in no case is it necessary so to regard them; they may be accounted for either (1) as referring to different parts of the event they mention, and therefore as not inconsistent with one another; or (2) as possible errors of copyists; or (3) as real inaccuracies, perhaps retained from the older accounts used by the writers of the books, not affecting the essential truth of the accounts. Other things being equal, the first of these three explanations is to be preferred, in any given case. In very many instances, the apparent discrepancies vanish, the moment you gain a clear understanding of the event.

David and Bath-sheba, 11; 12; Ps. 51; (9) David's cabinet, 8:15-18; 1 Chron. 18:14-17.*

III. HISTORICAL, LITERARY AND BIOGRAPHICAL TOPICS.

1. **David's Heirship.** (1) What was the general and popular feeling regarding David as heir to the throne of Saul (see 2 Sam. 1:2,10; 3:9,10,17,18; 5:1,2, etc.)? (2) What may be inferred from these passages as to any special divine declaration or prophecy through Samuel (cf. 1 Chron. 11:3)? Was there such? If not, how explain these statements?
2. **Royalty in Israel** (see 2 Sam. 1:14,16; cf. 1 Sam. 24:6; 26:9, etc.). (1) Its peculiar sacredness in Israel; (2) reasons for the same; (3) contrasted with royalty among other peoples, at this period and later.
3. **Important Localities.** Make a study of historical facts and circumstances as related to the following places, consulting the concordance: (1) *Hebron*, 2:1; see Gen. 23:2 seq.; Num. 13:22; Josh. 14:13-15; 21:11-13; 1 Sam. 30:31, etc.; (2) *Mahanaim*, 2:8; see Gen. 32:2; Josh. 13:26,30; 21:38; 2 Sam. 17:24; 19:32; etc.; (3) *Gibeon*, 2:12; see Josh. 9:3 seq.; 10:2; 18:25; 21:17; 2 Sam. 20:5-10; 1 Kgs. 3:4-15; 2 Chron. 1:3,5, etc.; (4) *Gezer*, 5:25; see Josh. 10:33; 12:12; 16:3,10; 21:21; 1 Kgs. 9:16, etc.; (5) *Damascus*, 8:5; see Gen. 15:2; 1 Kgs. 11:23-25; 15:18; 20:1,34; ch. 22; 2 Kgs. 6:24 seq., etc.; (6) *Hamath*, 8:9; see Num. 13:21; 34:8; 1 Kgs. 4:24 (cf. 2 Chron. 8:4); 8:65; 2 Kgs. 14:28, etc.; (7) *Rabbah*, 11:1, etc.; see Deut. 3:11; Josh. 13:25; note also Jer. 49:2,3; Ez. 21:20; 25:5; Amos 1:14, etc.
4. **Jerusalem** (see 5:6). (1) Gain a general conception of its *topography*; (2) its suitability for becoming the national capital, (a) because of its geographical situation, (b) because of its possibilities of military defence, etc., (3) its adaptability for becoming the religious center of Israel.†
5. **Various Readings.** (1) Observe and classify the marginal readings of the R. V. throughout the *BIBLICAL LESSON* of this "study;" (2) notice the readings from the LXX., e. g. as found in the notes of Kirkpatrick's 2 Samuel, especially on 3:30; 4:6; 8:4,7,8,13; 11:22, etc.
6. **Parallel Pentateuchal Passages.** (1) Compare, and state the results of comparison, 3:28, also 4:11, with Gen. 4:11; 9:5,6; Num. 35:31-34; Deut. 19:13,19; 21:7-9; (2) 5:1 with Deut. 17:15; (3) 12:9 with Num. 15:31; (4) 12:13 with Lev. 20:10; 24:17; (5) 23:17 with Lev. 17:10-12; add any other passages.
7. **Parallel Accounts in Chronicles.** (1) Compare parallel sections and passages as noted in the *Biblical Lesson*;‡ (2) notice the narratives found in 2 Samuel and not in 1 Chronicles; viz., 2 Sam. 1-4; 9; 11:2-27; 12:1-25; 13-20; 21:1-14; 22; 23:1-7; (3) notice the narratives found in 1 Chronicles and not in 2 Samuel; viz., 1 Chron. 12; 13:1-5; 15; 16; parts of 21; 22; 23-27; 28; 29; (4) as the result of this comparison of like portions and this observation of unlike portions, characterize the Book of 2 Samuel as distinguished from that of 1 Chronicles.

* "David's sons were priests," 2 Sam. 8:18. This eighth chapter seems to be a summary of David's wars of conquest, fuller particulars of some of these wars being given in chapters 10-12. The "government" here described is probably that which existed at or near the close of these wars. Some light is thrown on the date by the fact that David now had sons old enough to fill public offices; putting this with other indications, we may guess the date as near the middle of the forty years of David's reign. There is no reason for giving the word "priests" here any other than its usual meaning. The fact that David's sons were priests was a gross irregularity, of a piece with those that attended the first attempt to bring up the ark; we may presume that it was corrected, after the death of Uzzah, along with those other irregularities, 1 Chron. 15:2.-W. J. B.

† See concordance; Bible Dictionary; notes p. 82 and note 6, p. 239, Kirkpatrick's 2 Samuel.

‡ Note also the parallel sections, following the order of 1 Chronicles as follows: 1 Chron. 11:1-9 = 2 Sam. 5:1-3,6-10; 1 Chron. 11:10-41 = 2 Sam. 23:8-39; 1 Chron. 14 = 2 Sam. 5:11-25; 1 Chron. 18 = 2 Sam. 8; 1 Chron. 19 = 2 Sam. 10; 1 Chron. 20:1-3 = 2 Sam. 11:1; 12:26-31; 1 Chron. 20:4-8 = 2 Sam. 21:18-22.

8. **Abner, Joab and Abishai.** (1) Study the character of *Abner*, 2: 8,9,12-17,20-23,25,26; 3: 6-13,16-27,33, 34,38; (2) of *Joab*; the above passages and also 2 Sam. 3: 29; 1 Chron. 2: 16; 11: 6; 2 Sam. 8: 16; 10: 7-14; 1 Kgs. 11: 15,16; 2 Sam. 11: 1,6,14-25; 13; 18:2,5,10-16,19-23; 19:5-7,13; 19:4-13, etc.; (3) *Abishai*, 2: 24; 3: 30; 10: 10; 16:9, 12; 19:21-23; 21: 17; 23: 18, etc. (4) Influence of these men upon the outward history of David and upon the building up of his power? (5) Their influence upon the character of David and his inward life?
9. **David and his Sin.** (1) Compare David, even in the saddest and worst features of his life—in his fall and great sin—with others of his time; consider these features in connection with surrounding customs and habits; the conclusion? (2) Study the sin of David in the light of his acknowledgment of it, his confession, humiliation and repentance, his trust in Jehovah for forgiveness;* the conclusion?

IV. GEOGRAPHICAL.

1. Draw, by tracing or otherwise, an outline physical map of the eastern end of the Mediterranean Sea, with the adjacent country, as far east as the upper Tigris, and as far west as the mouths of the Nile.
2. On this map draw lines (preferably colored lines) indicating the probable boundaries (1) of the country conquered by Joshua; (2) of Judah, Israel, Philistia, Edom, Moab, Ammon, Syria Damascus, Syria Zobah, Syria beyond the River (10: 16), Hamath, at the beginning of the forty years of David; (3) of his empire at the conclusion of his conquests.
3. Trace on the map the history of David's foreign wars, defensive and offensive.

V. QUESTIONS FOR PRACTICAL WORK.

1. From the narrative, as a whole, show how character built up in struggle and adversity, is threatened by prosperity.
2. From the fall of David, show how one sin leads on to another until the man is entangled in a net-work of wickedness.
3. Consider the strength and nobility of character which are essential to and disclosed in *real* repentance.
4. Which involves more of *character*, trust in self or trust in God?

EIGHTH STUDY.—DAVID'S REIGN FROM THE COMPLETION OF HIS CONQUESTS.

[The material of this "study" is furnished by Professors Beecher and Burroughs. It is edited by Professor Harper.]

1. PRELIMINARY NOTES.

1. This "study," particularly when considered in connection with the view of David's history which is presented* is not only biographical in character, but also *psychological*.
2. Note how the private life of David, particularly his sin and its consequences, stands in relation to the general history.
3. Note, again, how this history—the course of events—(1) discloses the condition and working of David's mind and heart, and yet (2) reacts upon and influences his personal life and character.
4. Note, still further, how the history of Israel, not only at this period, but also subsequently, was shaped and colored by David's inmost thought and act.

* A complete study of the sin of David can only be made in connection with the subsequent portions of the narrative, which disclose its consequences. The consideration of David's inward life as discovered in his Psalms, is reserved for later "studies."

† See also, especially, remarks regarding this matter in the previous "study."

II. THE BIBLICAL LESSON.

[The literature of this "study" has been already given in connection with "study" seven.]

Prepare for recitation the remaining parts of 2 Samuel, with the parallel passages: (1) the bringing of the ark to Jerusalem, 6; 1 Chron. 13; 15; 16; (2) the promise concerning the temple and the "house" of David, 7; 1 Chron. 17; (3) Absalom's provocation, crime and punishment, 13; 14 (note especially 13:23,38; 14:28; Jos. Ant. VII. ix. 1); (4) the fate of Saul's family, 4:4-12; 9; 21:1-14; 16:1-4; 19:24-30; (5) circumstances in which the temple site was located, 24; 1 Chron. 21; 22:1; (6) preparations for the temple and its service, 1 Chron. 22-29:22a (including the first proclamation of Solomon as king, 1 Chron. 23:1 compared with 29:22b);* (7) Absalom's rebellion ("at the end of forty years," 15:7), chapters 15-19; (8) Sheba's rebellion, 20:1-22; (9) David's second cabinet, 20:23-26; (10) his roll of heroes, 23:8-39; 1 Chron. 11:10-47; (11) David's illness, and the second proclamation of Solomon as king, 1 Chron. 29:22b-30; 1 Kgs. 1.†

III. HISTORICAL, LITERARY AND BIOGRAPHICAL TOPICS.

1. Removal of the Ark to Jerusalem (6; 1 Chron. 13; 15; 16). (1) Note the details, and place the scene before the mind *in picture*. (2) Read carefully the Psalms which may be considered as illustrating the narrative, e. g. Pss. 15; 24; 68; 101; 132.‡ (3) Significance of the event as a *national* movement, as distinguished from a simple event in David's life; the nation's preparation for it; its consequences as seen in the religious life of the people; (4)(a) "The anger of the LORD was kindled against Uzzah," 6:7; why? (b) Was he a Levite? Was he conforming to Levitical ordinances? cf. Num. 3:29-31; 4:5,15,19,20; 7:9; (c) the peculiar need of obedience for the good of the nation at this time. (d) What about the divine severity alleged? (5) Why was not the *tabernacle* also brought to Jerusalem at this time? What is to be said of the two centers of worship (1 Chron. 16:37,39,40)?
2. Tribal Jealousies. (1) In connection with the rebellions of Absalom and Sheba, 2 Sam. 15:7-20:22, study the tribal jealousies in Israel, particularly as existing between the other tribes and Judah, see especially 15:7-12; 19:11-15,41-43; 20:1,2. (2) Were these jealousies

* The view of the history underlying this arrangement of topics is peculiar in the following respects: (1) in placing the bringing of the ark to Jerusalem after David's conquests (see note on last "study"); (2) in accepting as correct the phrase "at an end of forty years," 15:7, and holding that Absalom's rebellion broke out at the close of the fortieth year of David's reign, that is, at the beginning of the last year of his reign; (3) in recognizing the undoubted fact that there should be a paragraph division after the first clause of 1 Chron. 29:22 (see *Jour. of Soc. of Bth. Lit. and Erecy.*, 1885, p. 73); the sacrificial feast on such occasions belongs after the transaction of the important business, and not before: that clause closes the account of the first proclaiming of Solomon as king; the account that follows, that of his being made king the second time, is of a different and later event. These points being accepted, the order of the events will be seen to be that implied in the order of the topics given. Very likely the assembly when Solomon was proclaimed the first time, 1 Chron. 23:1; 28; 29, was at the close of the fortieth year of David, 1 Chron. 26; 31, just before the breaking out of the rebellion, and the direct occasion of the outbreak. From the time of the death of Absalom, David was heart-broken; he soon fell into the condition of illness described in 1 Kgs. 1, and never rallied from it, except partially, to accomplish the coronation of Solomon.—W. J. B.

† In connection with these Biblical Lessons the attention of the student may well be directed to Bartlett & Peter's "The Scriptures, Hebrew and Christian," a book which in purpose and execution will be found most admirably adapted to the needs of a student of the Bible. New York: G. P. Putnam's Sons.

‡ See Intro. to Kirkpatrick's 2 Samuel, pp. 46, 47.

recent? cf. Judges 8:1; 12:1, etc. (3) Trace their influence, subsequently, in the history of Israel.

3. **Various Readings.** Note the readings from the LXX. as found in Kirkpatrick's 2 Samuel, especially the following: 6:2,3,4; 7:23; 13:16,21,34; 15:14,27; 21:1; 24:23.
4. **Parallel Pentateuchal Passages.** (1) Compare and state the results of the comparison, 2 Sam. 6:2 with Lev. 24:16; Deut. 28:10; (2) 2 Sam. 14:7 with Num. 35:19; Deut. 19:12,13; (3) 2 Sam. 18:17, with Deut. 21:20,21; (4) 2 Sam. 19:21 with Exod. 22:28; (5) 2 Sam. 21:1 with Num. 35:31,34; Deut. 21:7-9; (6) 2 Sam. 21:2 with Exod. 34:11-16; Deut. 7:2; (7) 2 Sam. 21:3,4,6 with Num. 35:31,32; Num. 25:4. Add any other passages you have discovered in your study.
5. **Nathan's Prophecy and David's Prayer.*** 2 Sam. 7. (1) Examine the following characteristic peculiarities of the phraseology, and their effect on the interpretation of the chapter: (a) "Jehovah having given rest to him from round about, from all his enemies,"† verses 1, 11, compared with Deut. 12:10, and these with Deut. 25:19; 3:20; Josh. 1:13; 22:4; 21:44; 23:1; Heb. 4:8; (b) "who will come forth from thy bowels," verse 12, compared with Gen. 15:4, and these with 2 Sam. 16:11; Isa. 48:19; 2 Chron. 32:21; (c) "to thee for a people," "thou art to them for a God," verse 24, compared with Deut. 26:17,18; Lev. 26:45, and these with Gen. 17:7, and these with all later passages in the Old or New Testaments, where Israel or Christians are spoken of as God's people; (d) "And who are as thy people, as Israel, one nation in the earth?" etc., verse 23, compared for syntax and for contents with Deut. 4:7,8; (e) "I will be to him for a father, and he will be to me for a son," verse 14, compared with Exod. 4:22; Deut. 32:6, and these with Ps. 89:19-34, and with all later passages in which Israel or the Messiah are spoken of as the son of God. (2) What is "the law of mankind," "the upbringing law of mankind" (paraphrased in the versions), verse 19, 1 Chron. 17:17? (3) Which is made prominent here, the house that is to be built to Jehovah, or the house that Jehovah will make for David? verse 11 and those that follow. (4) Compare verses 14, 15 with Ps. 89:30-34, and these with Lev. 26:44,45, etc. How much stress is to be laid on the "forever" so often repeated in these accounts of Jehovah's covenant with David, with Abraham, and with Israel? (5) Formulate your conclusions as to the Messianic character of this chapter. (6) Indicate the relation of the prophecy to subsequent prophecies. (7) Show how disappointment as to its fulfillment in a lower sense led to a higher, brighter and more spiritual hope and anticipation.
6. **Absalom, Ahithophel, etc.** (1) Consider from material gathered from those portions of the narrative in which his actions and words are recorded,‡ the character of *Absalom*; in connection, particularly, (a) with the provocation of Amnon's unpunished offense and (b) the wavering and unwise policy of David in punishing his sin, as influencing and calling into play unfortunate and evil natural tendencies of his disposition. (2) *Ahithophel*; particularly his ambition, pride and the circumstances of his death, drawing the parallel between his treachery and suicide and those of Judas. (3) *Mephibosheth* and *Ziba*; are there reasons for supposing that Mephibosheth may have been false to David? (4) *Nathan*; considering (a) his courage, devotion, wisdom; (b) his relations with David, particularly on the three occasions of David's sin (2 Sam. 12), his proposing to build a house for the LORD (2 Sam. 7), and the proclamation of Solomon as king (1 Kgs. 1).

* See Briggs' "Messianic Prophecy," chap. 5, especially pp. 126-132; von Orelli's "O. T. Prophecy," pp. 150-152; Kirkpatrick's 2 Samuel, appendix, note 1, p. 253.

† Where the translation here given of these phrases differs from that in the versions, the difference is for the purpose of showing the technical form of the Hebrew.

‡ The student must exercise care and determination not to form his opinions regarding these and other Scripture characters from *general knowledge*, but should very thoughtfully study the Scripture text.

7. **David's Character.** (1) Study the character of David as disclosed in his relations with his sons, particularly Absalom. (2) Show, in this connection, the peculiar evil which polygamy wrought in the family of David. (3) Contrast the family relations of Saul with those of David, especially the relations of Saul and Jonathan with those of David and Absalom. (4) Show how the character of David is revealed in the experiences of the rebellion of Absalom, (a) in connection with *Ittai* (2 Sam. 15:19-22); (b) *Zadok and Abiathar* (verses 24-29), (c) *Shimei* (2 Sam. 16:5-14; 19:16-23; 1 Kgs. 2:8,9), (d) *Barzillai* (2 Sam. 17:27-29; 19:31-40), etc. (5) Discover the inner workings of his mind at this period, how he regarded his experiences as related to his sin, and in this light consider his anguish over the death of Absalom.
8. **Numbering of the People.** (1) The circumstances relating to the numbering of the people, the plague, and the location of the temple site, 2 Sam. 24; 1 Chron. 21; 22:1. (2) Compare the narrative of 2 Samuel with that of 1 Chronicles. (3) What was the nature of David's sin? Why did "David's heart smite him?" How was the sin that of the people as well as of David? (4) The narrative in its relation to the topography of Jerusalem.
9. **David's Reign and Life.** (1) Compare in general the reign of David with the previous reign of Saul. (2) Show wherein the nation made permanent advancement, materially and morally. (3) Show the elements of weakness, danger and disintegration which existed in the national life at the close of David's reign. (4) Estimate the life of David in its larger relations to the world's history and to the history of the kingdom of God.

III. GEOGRAPHICAL.

1. Indicate on the map the route of the bringing up of the ark and the localities of the two centers of worship (1 Chron. 16: 37,39).
2. Indicate the places connected with the career of Absalom.

IV. QUESTIONS FOR PRACTICAL WORK.

1. Show the difference between receiving forgiveness of sin and escaping its consequences. Emphasize, in the light of this distinction, the danger and terribleness of sin.
2. Notice the interpenetration of life, both individual and social. Emphasize, in this connection, the great responsibility for its consequences which sin brings with it.
3. In view of the wide-reaching influence of even a single life upon the progress of mankind and the divine plan for the world, point out the absolute necessity of reliance upon *divine grace* that we *fall not into sin*.

* See Kirkpatrick's 2 Samuel, appendix, note 5, *The Numbering of the People*.

OLD TESTAMENT NOTES AND NOTICES.

Isaac Salkinson's Hebrew translation of the New Testament has been reprinted at Vienna, in a second edition of 120,000 copies.

Cyrus Adler, who passed his Dr. phil. examination at Johns Hopkins last year, will act as Prof. Paul Haupt's assistant in the Semitic languages during the coming year.

In the Sept. number of the *Knox College Monthly*, Prof. J. F. McCurdy, of University College, has a very interesting and instructive article on "Neglect of Hebrew among Ministers and Students: I.—The Evil; its nature and extent."

Prof. C. C. Hersman has been appointed Professor of Hebrew and Old Testament Interpretation in the Columbia Theological Seminary, South Carolina, which was re-opened on Monday, Sept. 19, with three professors and fourteen students.

Among 1326 University Professors in Germany 98 are Jews, and among 529 *Privat-docenten* there are 84 Jews. The Universities of Berlin and Breslau have the largest number of Jews. There are 29 among the 145 Professors and 45 among the 124 *Privat-docenten*.

During the past year Hebrew has been an elective study at Beloit College, Beloit, Wis., with Professor Blaisdel as instructor. Mr. John L. Richardson, of the class of '87 (Beloit), took the first prize in Hebrew of \$100 at the entrance examination of the Chicago Seminary last week.

Dr. Hitchcock, late president of Union Theological Seminary, New York, whose recent death has called out so many encomiums to his manifold worth, was perhaps better known by his "Complete Analysis of the Bible," published in 1869, than by any other of his many writings for the press.

Every student who is interested in the question of Pentateuch criticism should read Reginald Stuart Poole's article in *Contemporary Review* for September, on "The Date of the Pentateuch, Theory and Facts." It will prove to be one of the most telling discussions of the subject that has thus far been presented.

The October number of *Hebraica* will be a notable one. It will contain, among others, the following articles: Prof. A. H. Sayce on "Balaam's Prophecy (Num. 24:17-24) and the God Sheth;" Prof. Hartwig Derenbourg on "The Greek Words in the Book of Daniel;" Dr. Richard J. H. Gottheil on "An Arabic Version of the 'Revelation of Ezra;'" Dr. Robert F. Harper on "Cylinder C. and other Unpublished Inscriptions of Esarhaddon;" Dr. Morris Jastrow, Jr., on "Jewish Grammarians of the Middle Ages;" Amiaud's and L. Méchineau's "Tableau comparé des écritures Babylonienne et Assyrienne archaïques et modernes," etc., and Delitzsch's "Assyrisches Woerterbuch" will appear in the list of Book Notices.

As a literary language Hebrew is holding no insignificant place in south-eastern Europe. The new Jewish-Christian movement in Bessarabia, led by Rabinowitz, issues its official documents in Hebrew. In that same language appear newspapers and periodicals of all descriptions, many with large circulations; as also good linguistic works, like Weiss's grammar of the Mishna. Into it have been translated Goethe's *Faust* and Milton's *Paradise Lost*, to say nothing of the New Testament left in manuscript by Salkinson and edited by Ginsburg. Nay, even Sue's *Secrets of Paris* and similar sensational works have arrayed themselves in Hebrew garb. Indeed, among the Jews of south-eastern Europe, an author can hope to secure a hearing only when he writes in Hebrew; so that missions made slow progress in that region before the issue of Delitzsch's classical Hebrew translation of the New Testament.

Professor Paul de Lagarde, of the University of Göttingen, whose real name is Böttcher (Cooper), but whose mother's French name is the one of his choice, in his personal relations is said to be an amiable gentleman, and in Semitic scholarship is rightly ranked among the best men that Germany has produced. His writings are numerous and excellent. But he is a bitter controversialist; and this controversialism is not the exuberance of youthful ardor, for he is sixty years of age; but it is the settled habit of a vigorous mind that has always been clamorous for proof. And so he antagonized Weber, the Berlin Sanskrit scholar, in page after page of the *Journal of the German Oriental Society*. He has taken a belligerent stand against the Halle revision of Luther's translation of the Bible, asserting that the revisers did not know how to use the German language. Lately he has directed his attacks against the Jews, and has declared that "the Jewish race has not produced a single man of eminence, excepting Spinoza." Not content to confine his conflicts to Germany, he has written a pamphlet in English in which he argues that the English parliament is wrong in refusing to adopt the wife's-sister marriage bill.

Two years since, several gentlemen, residing in Amherst, formed a club for the prosecution of Hebrew study. On looking over the field they decided to take up the Book of Ecclesiastes, to study it thoroughly, and to prepare a new translation of the book, with a suitable introduction, and critical and exegetical notes. They have held weekly meetings for the most part, and have bestowed upon the book much independent and original investigation. They have sought to reach the underlying facts, and to grasp the ideas as they lay in the mind of Koheleth, the author. The new translation, with its critical apparatus, will be given to the public in due time. The club, however, does not propose to rush into print prematurely. They will allow themselves sufficient opportunity for elaborating the work. They hope to issue a translation which, for conciseness, euphony, and fidelity to the original, will fall behind none as yet published. The club comprises Rev. J. F. Genung, Professor of Rhetoric, who studied Semitic languages under Professor Franz Delitzsch at Leipzig; Mr. L. H. Elwell, Instructor in Greek and Sanskrit, and Rev. J. W. Haley, author of "*Alleged Discrepancies of the Bible*." Latterly, Rev. G. S. Burroughs, Professor of Biblical Interpretation, has joined the club.

▷BOOK : NOTICES.◁

INTRODUCTION TO HISTORY OF ISRAEL.*

This book is intended to present the *results* of modern "destructive" criticism. It accomplishes its purpose, and this perhaps is the best thing that can be said for it. To read and accept the views of this book is to give up all belief in the value of the Old Testament either as a book historically true, or a book containing religious teaching. It is interesting to note how willingly and thoroughly our author accepts even the most doubtful of the modern hypotheses. One could not suppose from the reading of this book that there was an individual in the entire world who had any sort of faith in the general accuracy of the Bible. Such arrogance, as a rule, accompanies radicalism. There are some radical writers who occasionally use the expressions "perhaps," "probably," "it would seem," etc. Mr. Oxford indulges in no such weaknesses.

THE STORY OF ANCIENT EGYPT.†

Egypt is not wanting in material for a most interesting story, and Professor Rawlinson has long since demonstrated his ability to weave such material into an attractive fabric. Throughout the book before us the fact is never lost sight of that it is the *story* of a nation which is to be told; so that the savant and explorer, indispensable as are his labors to the frame-work of satisfactory history, is not here allowed to disturb the narrative with his prosy accuracies. It is a question, however, whether even in the *story* of Egypt, the account should flow right on without any giving of whys and wherefores for certain assumptions. In some of the most important assumptions, should there not be foot-notes or appendices to account for what the text of the narrative takes for granted? For instance, there is the assumption that Joseph was the vizier of one of the Shepherd Kings. This is woven into the story as if it were a matter of course, although there is much to be said in favor of associating him with a native Pharaoh of the eighteenth dynasty, perhaps Amenophis III., or some Pharaoh of the same dynasty but a little antedating this Amenophis. No hint, however, of any such possibility appears anywhere. But this is a small matter. In tone, the book is thoroughly evangelical (from such an author this is to be expected); and it is well adapted to the accomplishment of its purpose.

* A SHORT INTRODUCTION TO THE HISTORY OF ANCIENT ISRAEL. By the Rev. A. W. Oxford, M. A., vicar of St. Luke's, Berwick Street, Soho. London: T. Fisher Unwin, 26 Paternoster Sq. 1887. 12mo, pp. 147. Price, \$1.

† THE STORY OF ANCIENT EGYPT (the Story of the Nations). By George Rawlinson, M. A., Camden Professor of Ancient History in the University of Oxford, etc., etc., with the collaboration of Arthur Gilman, M. A. New York and London: G. P. Putnam's Sons. 1887. 12mo, pp. xxi. 408. Price, \$1.50.

CORRESPONDENCE SCHOOL OF HEBREW.

A page or more of each number of THE STUDENT will hereafter be devoted to the interests of the Correspondence School of Hebrew. This page will contain information which, while intended especially for the members of this school, will not be found uninteresting to the general reader of the journal.

The space thus employed will (1) furnish the Principal an opportunity of making important announcements to the school, (2) afford a medium for intercommunication between members, (3) make it possible to offer suggestions concerning work, hints about study, and indeed, to do much that will aid a work which has assumed so great proportions in so short a time.

A thing greatly to be desired, yet in correspondence work difficult to be attained, is a proper *esprit de corps*. If members had more of this feeling, there would be less lagging behind. One who is a member of a class numbering hundreds should never feel that he is working alone. What is the fact? Whatever hour of the day or night he may take up his Hebrew work, he does so knowing that at the same time others are engaged with him in the same work. His fellow-students may be in another state, or in another country; they may be in Canada, in China, in India, or in Australia. But whatever their location may be, they are doing the same work, studying the same books, writing out answers to the same questions. In a true sense, the Hebrew correspondence student *never works alone*.

What is the occupation of the members of our school? Are they all clergymen? By no means. One is a real estate agent; one, a compositor; one, a stationer; one, a commercial traveler; one, a drug-clerk; one, a book-keeper; two are editors; two, physicians; four are farmers; six are lawyers; ten are missionaries; thirty-five are students; fifty-eight are teachers; four hundred and fifty-five are ministers. Eleven are ladies. Seventeen have not reported occupation.

Where do they live? Alabama, 9; Arkansas, 1; California, 3; Colorado, 6; Connecticut, 13; Dakota, 4; Delaware, 1; Florida, 4; Georgia, 8; Idaho, 1; Illinois, 46; Indiana, 26; Iowa, 15; Kansas, 8; Kentucky, 13; Louisiana, 3; Maine, 8; Maryland, 3; Massachusetts, 27; Michigan, 18; Minnesota, 9; Mississippi, 4; Missouri, 16; Montana, 2; Nebraska, 14; New Hampshire, 7; New Jersey, 17; New York, 56; North Carolina, 11; Ohio, 56; Oregon, 1; Pennsylvania, 44; Rhode Island, 3; South Carolina, 7; Tennessee, 11; Texas, 15; Utah, 5; Vermont, 11; Virginia, 31; Washington Territory, 3; West Virginia, 6; Wisconsin, 7. In foreign lands: Australia, 1; Brazil,

3; England, 7; Hawaii, 1; India, 3; Ireland, 2; Mexico, 2; Scotland, 1; Syria, 1; Wales, 1; British Columbia, 1; Manitoba, 2; New Brunswick, 4; North-west Territory, 1; Nova Scotia, 9; Ontario, 11; Prince Edward Island, 1; Quebec, 3. In all, 42 states and territories, 8 Canadian provinces, and 10 other countries.

To what religious denominations do they belong? African M. E., 2; Associate Reformed Presbyterian, 5; Baptist, 103; Christian, 5; Church of Christ, 1; Church of England, 7; Congregational, 66; Cumberland Presbyterian, 6; Disciples of Christ, 2; Dutch Reformed, 4; Evangelical Association, 1; Evangelical Lutheran, 6; Free Methodist, 2; Free-will Baptist, 3; Friends, 1; German Methodist, 1; Lutheran, 11; Methodist Episcopal, 109; Methodist Episcopal, South, 9; Presbyterian, 120; Protestant Episcopal, 41; Reformed Church in America, 5; Reformed Church, German, 3; Reformed Episcopal, 1; Reformed Lutheran, 1; Reformed Presbyterian, 6; Seventh Day Adventist, 7; Seventh Day Baptist, 3; Southern Presbyterian, 20; Unitarian, 1; United Brethren, 2; United Presbyterian, 31; Wesleyan Methodist, 4; not reported, 17.

A new Correspondence circular containing fuller announcements of the work than have ever before been made will be issued early in October. This circular will contain some important matter touching the question of correspondence study in general. Copies will be distributed to members, to persons whose names may be sent in by members of the school, and to others who may apply. Send for a copy.

The First Advanced Course (see advertisement elsewhere in this number) promises to have a large number of students. Two members living in Ireland belong to it. It calls for work a good portion of which may be used in the practical work of sermonizing. Those who have begun this course are enthusiastic in reference to its excellence.

Will not the members of the school give special heed to the *printed letter* which has just been mailed? If it seems *severe*, and you feel that *you* do not deserve such words, please understand that it was meant for the man in Australia, or perhaps one of the men in India. If this letter, however, does contain anything which, *possibly*, may have been intended for *you*, please note it and act accordingly.

The new year is before us. It is the *ninth*. Shall it not be the best that we have yet had? It is for the members of the school to answer this question. With a reasonable amount of promptness and regularity, it will far surpass all preceding years.

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

The Englishman's Critical and Expository Bible Cyclopaedia. By Rev. Fausset. 4to. . . 10s. 6d.
Der Prophet Jesaja erläutert. Part III. By C. J. Breckenkamp. Erlangen: Deichert. Part IV. . . M. 3.50
Zur Geschichte der Jüdischen Tradition. By J. H. Weiss. . . M. 6.
Tempel u. Palast Salomo's. By T. Friedrich. . . M. 5.

History of Israel and Judah. By A. Edersheim. . . 3s. 6d.
Notes on the Hebrew Text of the Book of Genesis. By G. J. Spurrell. . . 10s. 6d.
The Bible and Contemporary History. An epitome of a History of the World from the Creation till the End of the Old Testament. By W. H. Pincock. London: Reeves & Turner, 2 vols. . . 18s.
How we got our Bible. By J. Paterson Smyth. London: Baggster. . . 50c.
The Temple of Solomon. A Review of the various Theories respecting its Form and Style of Architecture. The Ethics of Art. Two lectures. London: Whitaker. 61 pp. with 6 plates. . . 3s. 6d.
Psalm LXVIII., eine Ergeistisch-Kritische Studie. By T. Phace and J. W. Point. Leyden: Brill.
Commentar zur Genesis. By G. W. Gossrau. Halberstadt: Schimmellburg. 390 S. gr. 8. M. 7.50

ARTICLES AND REVIEWS.

Le caractère historique de l'Exode II. III. By M. de Broglie in *Annales de philos. Chrétienne*, June and July, '87.
The Limits of Legitimate Biblical Criticism. By Geo. H. Schodde in *S. S. Times*, September 24, '87.
The Neglect of Hebrew among Ministers and Students. By J. F. McCurdy in *Knox College Monthly*, September, '87.
The Moabite Stone. Ib.
The Writings of Ephraim of Edessa. By Hugh P. McElhone in *S. S. Times*, September 17, '87.
The Date of the Pentateuch. II. *Jewish World*, September 16, '87.
Chaldean, Babylonian and Egyptian Stone Records. By Geo. J. Stevenson in *Zion's Herald*, September 28, '87.
M. Clermont-Ganneau and the Rev. A. Loewy. *Jewish World* (London), August 26, '87.
The Prophet Amos. By A. B. Davidson, in *Expositor*, September, '87.
Der gegenwärtige Stand der Alttestamentlichen Wissenschaft. III. By H. Steiner in *Theol. Ztschr.*, aus d. Schweiz, 3, '87.
Problems of Old Testament Discussion. By Geo. H. Schodde, in *Lutheran Quarterly Review*, July, '87.
The Book of Jubilees (Chap. xxxi. xlv.). By Geo. H. Schodde, in *Bibliotheca Sacra*, July 1, '87.
The Book of Jubilees (chaps. xlv.-l.). By Geo. H. Schodde, in *Bibliotheca Sacra*, October, '87.
De l'authenticité du Pentateuque. Réponse aux Objections de M. Wellhausen. By M. Vigoroux in *Le Controversain et le Contemporain* X. July, '87.
Neuere Job-Studien. By J. C. Matthes in *Theol. Tidschr.*, 4, '87.
L'Apocalypse Persane de Daniel. By J. Darmsteter in *Bibliothèque de l'école des hautes études. Sciences philol. et histor.* Fasc. Lxxiii, '87.
The Higher Criticism and the Sunday School. In *the Critic*, August 27, '87.

Les Explorations anglaises en Palestine. By E. Jacquier in *Le Controversain et le Contemporain*. X. '87.
Notes from Jerusalem (with 2 plates). By C. Schick in *Palestine Exploration Fund*, July, '87.
Sayce's Lectures on the Origin and Growth of Religion as Illustrated by the Religion of the Ancient Babylonians. Academy, September 17, '87.
Sayce's Alte Denkmäler im Lichte neuer Forschungen. By Friedrich Delitzsch in *Lit. Centralblt.*, September 17, '87.
Ueber Purim u. Purimfest. By P. de Lagarde in *Prot. Kirchenzeitung*, No. 35.
Hades and Gehenna. By W. de Loss Love. Ib.
A Lost Empire Restored. By Angus Crawford in *Church Review*, August, '87.
Discussions on Genesis and Geology. By G. Frederick Wright in *Independent*, September 15, '87.
Vestiges of Job in the Hauran. September 22, '87.
The Traveler's Psalm. By Chas. Stanford in *Pulpit of To-day*, August, '87.
A Modern Biblical Criticism—Its Spirit—Its Method. By C. H. Toy in *Unitarian Review*, September, '87.
Haifa and Carmel. By Laurence Oliphant in *Jerusalem Year-book*, '87.
Gilgal. By Baurath C. Schick, ib.
Moab. Ib., ib.
The Birds of Palestine. By Selah Merrill, ib.
Recent Discoveries in Jerusalem. Ib., ib.
The Boundaries of Palestine and Syria, with explanations of Biblical and Rabbinical References. By Rev. M. Friedman, ib.
Explanation to Some Passages in the Bible and Rabbinical Writings. By M. Pines, ib.
Canon Chapin on the Book of Job. By Russell Martineau in *Christian Reformer*, July, '87.
The Revelation of God. By John Chadwick, ib.
Rameses II. By F. Mabel Robinson in the *Magazine of Art*, August, '87.
The Interpretation of Genesis. First Chapter. By G. W. Samson in *Watchman*, July 21, '87.
The Invasions of Israel and Judah and Assyriology. By W. H. H. Marsh in *Examiner*, July 28, '87.
Professor Bickmore in the East. Ib.
"The Invasions of Israel and Judah and Assyriology," reconsidered. By Ira M. Price, ib., August 18, '87.
A Bible Atmosphere. By J. E. Rankin in *S. S. Times*, July 30, '87.
The Rip Van Winkle of the Tabnaud. By A. S. Isaacs, ib., August 20, '87.
The Creation of the World. By Charles S. Robinson in *Homiletic Review*, July, '87.
The Story of Man's Creation. Ib., ib., Aug., '87.
Why we should Study the Human Side of the Bible. By W. W. Lovejoy in *Episcopal Recorder*, June 16, 30, '87.
The Astronomy of the Hebrews. By T. R. Strobbridge in *Northwestern Christian Advocate*, August 17, '87.
The Enchanted Prince. From an ancient Egyptian Papyrus. By George Ebers. Translated by Elizabeth Abercrombie. In *Independent*, July 28, '87.
The Assyrian Ideas of Death. By W. St. Chad Boscawen in *Pulpit Treasury*, July, '87.
The Pharaohs of the Oppression. By W. Taylor Smith in *Pulpit Treasury*, August, '87.
Letters of Travel. Isaac Ervett in *Christian Standard*, July 30, '87.
Is Genesis Historical or Legendary. By Talbot W. Chambers in *New York Observer*, July 28, '87.
Jewish Sources of the Arthur Legend. *Jewish World*, July 1, '87.

❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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NO. 3.

THE Professor of English Literature in one of the best universities in the country, a state university, writes: "In my own department of English Literature, the pupils' deficiencies that I have felt most are their lack of knowledge of the Bible and of English history." When, it may be asked, could the student have been expected to gain this knowledge of the Bible? In college? In Sunday-school? The former affords no opportunity. The latter affords the opportunity perhaps, but in too few cases does it produce any satisfactory results. The experience referred to above is that of every instructor who has taken occasion to examine into the matter. It is an experience which will be repeated over and over again, until men have been given an opportunity for doing a work in the Bible similar to that which they do in other departments of literary work.

WHY do men who are not professing Christians refuse to study the Bible? The explanation usually given is that they do not believe in Christianity, and therefore do not feel any responsibility upon them for doing this work. Is there any fair ground for this conclusion? Who accepts the system of the early Greek and Roman religions? Yet every student unquestioningly gives much time to the study of them, and a fair knowledge of them is recognized as essential to the training of every well educated man. Certainly biblical thought has had more influence on the world than Greek theology; and should not every intelligent man for this reason feel under obligation to have a thorough knowledge of the Bible, whether he believes it or not?

Nor does it need to be added that he is an unfair and unscholarly man who passes judgment without having examined the facts for

himself. Let the student by a careful study of the Bible determine for himself what are its essential principles; then, and not till then, has he any right to say whether or not he believes it. But would not such a position as that referred to be found even more untenable, if a better example were set by Christian men on all sides? Have not the character and contents of the Bible been largely misunderstood by non-professing Christians, because, forsooth, in the hands of these same Christians it has served no other purpose than that of a great receptacle in which to rummage about for a text to be used in the enforcement of some exhortation, or in the establishment of some doctrine? While it is true that the Bible contains the basis for practical Christian living and Christian belief, these are presented in a setting of historical and literary material such that the student cannot correctly estimate the first without the second. If *Christians* showed more respect for the intellectual element in the Scriptures, *skeptics* would also soon begin to look upon them in another light. Till that time we must expect to find many who will sneer at the Bible as the weak literature of a by-gone age, unworthy of the thought of thinking men of the present time. Let the standard be raised.

Is it, after all, a fact that Babylonian material has been found dating as far back as 3,800 B. C.? If so, what is to become of the early chronology of our English Bible? Not a few biblical students have come to feel that Archbishop Usher's chronology is, to all intents and purposes, inspired; that any fact or theory which militates against this system militates against the Bible itself. But the difference between biblical data and men's interpretation of those data should be noted and emphasized. The discoveries which have already been made in the lines of both Egyptian and Assyrian research have shown it to be probable that, in the matter of *numbers*, there are some errors in our present Old Testament text, however perfect it may once have been. It is quite likely that the ordinary conception of the early chapters of Genesis will suffer modification during the coming generation, just as it has suffered modification during the past. If the ruins of Nineveh and Babylon furnish material which will necessitate a modification of any kind, let us be ready to accept the facts and the changes of belief which the facts demand. But in doing this, let us go *slow*. The present positions are, upon the whole, solid and satisfactory. There is always an element of uncertainty about the *new*. We cannot precisely determine just where it may leave us, or under what circumstances we may find it possible to leave it. Let us

have all the light that is to be had. Let us seek only for the truth, and, whatever it may be, when it comes, let it be welcomed. But there is much of what seems to be truth which is such only in *name*. Not every man can distinguish the real from the spurious. Yet every man is responsible to himself for making the distinction. What, under these circumstances, is one's duty? *Clearly*, to search, to keep searching; and to cease searching only when he ceases living.

ARE the representations made in the paragraphs, given below, false or true?

"It is a significant fact that there is a very general complaint, on the part of young ministers, who have graduated from theological seminaries after two, or three, or even four years of continuous study, that they have no practical knowledge of their common English Bible. Plenty of philosophy, not a little theology, a smattering of Hebrew, some Greek exegesis, a *theory* of homiletics, etc., but no real knowledge of the Bible,—no glad and happy familiarity with its great and wide truths apart from their textual relation to the system of theology they have been taught."*

"Does it not seem like an irony, and would it not sometimes provoke a smile, if it were not so serious a matter, to charge a young candidate to preach the Word, when the matter of acquainting himself familiarly and thoroughly with the entire contents of that Word, is the one thing to which he has not been compelled, in his preparation? A preacher can only preach what he has thoroughly learned, and a man can only preach the word, in proportion as his mind is saturated with that word. A man can only preach the word, when his mind has been filled to repletion with Bible events, and Bible thoughts, and Bible expressions. A man can only handle the Word of God effectively, when he is familiar with its contents, and imbued with its spirit. And this familiarity can only come from that rapid and comprehensive study, which is impossible on the basis of Greek and Hebrew, and possible only in the English. No man ought to be ordained to the gospel ministry, till he has thumbed his Bible, in rigid, systematic study, from Genesis to the Revelation; until he has made every book in it a subject of close, historical and analytical research. He may study anything else for which he can find time, but he ought not to be allowed to make this sort of study elective."†

If these statements are true, there is certainly needed a reformation, indeed, a revolution in the present policy of theological instruction. If they are false, theological institutions may justly consider themselves outrageously slandered. How is it?

* Dr. Pentecost, in Sept. "Words and Weapons."

† Rev. D. E. Platter, Canton, Ohio, in a sermon delivered, May, 1887, before the Alumni Association of Lane Seminary (Cincinnati).

STATISTICAL OBSERVATIONS UPON BIBLICAL DATA.

BY DR. VINC. GOEHLERT.

[Translated from the *Vierteljahrsschrift fuer Volkswirtschaft, Politik und Kulturgeschichte*, by Charles E. Dennis, Jr., of Brown University.]

I.

The large number of statistical and especially biological data found in the Old Testament has prompted me to the endeavor to investigate and, if possible, determine the question whether the life phenomena of the human race and the conditions of population in general, previous to 1000 B. C., are in accord with the results obtained by modern statistics.

We confess that an investigation of this nature is rendered difficult by the fact that the data collected for the purpose relate to a race by no means numerous, and one whose development was achieved under wholly different surroundings from those of European nations. Yet, if we leave ethnological and climatic influences out of the question, we continually find points of tenable evidence which enable us to express in figures those phenomena of purely physical life that are accepted in modern statistics of population, and accordingly make it possible to institute a comparison between Israel and modern peoples.

The common belief is that human life in the earliest times was of longer duration than in our era. Exceedingly great ages are assigned to individual men before the flood. From Adam to Noah we find seven persons who are said to have been severally more than 900 years old: Adam 930, Seth 912, Enos 905, Cainan 910, Jared 962, Methuselah 969, and Noah 950. According to the age assigned to Noah, he would have been still alive at the birth of Abraham, his great grandson of the eighth degree.

In opposition to this view there is a theory that the year at the time of these patriarchs did not contain twelve months, but, according to our method of reckoning, a much shorter period.

It is maintained by some, especially Hensler, that up to the time of Abraham the Israelitish year contained only three months. Should this be granted, the average length of human life up to the time of Shem would be more than 200 years, and the average age of beginning to beget children, 28 years. From Shem to Abraham, the first number would fall to 75 years, and the second to 9, in some cases even to 7!

Again, we may assume that the ages assigned to individual men represented epochs merely, to which were given the names of the personages especially prominent in such epochs, who, in consequence of their comparatively long lives, were able to acquire an exalted influence. As far as we have been able to gain insight into the history of the development of the human race, it is improbable that progress in culture was so rapid that we should find in the ninth generation after Adam, namely, in the time of Noah, a society under one ruler, defending its rights forcibly in war, and even, in its superiority, subjugating other societies and making them tributary. We find Nimrod already a powerful lord. In fact,

so early as the second generation, in the time of Cain,* the founding of cities is mentioned, and in the ninth generation, in the time of Tubalcain,† the beginning of working in metals.‡

The Adamic period represents in a general way the first man who arrived at self-consciousness. The story of his life, interwoven with myths, characterizes merely a step in the evolution of the man-animal, creature of instinct, into the cave-dweller, who clothes himself with skins, nourishes himself upon the fruits of trees, and in whom for the first time the feeling of dependence upon forces outside of himself attains conscious expression.§

It is first in the time of Abraham that tradition begins to fall rapidly into the background and the history proper of the Israelites opens. If the year 1492 B. C. be assumed || as that of the exodus of the children of Israel from Egypt, the limits of Abraham's life may be determined with exactness from the following data :

The Israelites sojourned in Egypt.....	430 yrs.
Jacob's age at the time of entering Egypt.....	130 "
From birth of Isaac to birth of Jacob.....	60 "
Abraham's age at the time of Isaac's birth.....	100 "
<hr/>	
720+1492=2212	

As Abraham lived to be 175 years old, his term of life must have been included within the years 2212—2037 B. C., about 4000 years ago.¶

In forming an opinion of the degree of culture which the peoples of Asia proper had attained at that time, the following notices will be found serviceable: Abraham, rich in sheep, cattle, asses and camels, in gold and silver, in servants, male and female, traveled with his tent, which, in his wandering from Mesopotamia, he pitched in several places. Camels served him as beasts of burden. He sent his servants with ten camels laden with many goods to Nabor, a city of Mesopotamia, to get a wife (Rebekah) for his son Isaac. Browbands and bracelets of gold were the bridal presents. Abraham also built a family vault in the plain of Mamre, where there is a double cave. Here the embalmed bodies of Abraham, Isaac and Jacob and those of their wives, Sarah, Rebekah and Leah, were laid to rest.**

* Cain builded a city, and called the name of the city after the name of his son, Enoch. Gen. 4:17.

† Tubalcain, the son of Lamech, is celebrated as a master in brass and iron work.

‡ That the genealogical record is not complete to the time of Moses, and that only a few generations are raised to especial prominence, is manifest from the fact that according to the data of Exodus only three generations are recorded during the 430 years' sojourn of the Israelites in Egypt: Levi begat Kobath; Kobath begat Amram; Amram begat Aaron and Moses. Exod. 6, 16-20.

§ The readers of THE STUDENT will, of course, reject such views as these as entirely without foundation.—Ed.

|| See Dr. Lauth, *Ägyptische Chronologie*. Strasburg, 1877.

¶ In historical works the time of Abraham's death is usually given as about 1800 B. C.

** The progress in civilization from the time of Moses on may be shown by the following: A law book was compiled by Moses and preserved in the Ark of the Covenant; the commandments of God were written on whitewashed tablets of stone, which were placed in the tabernacle. In the preparation of the carpets for the Ark and of the garments prescribed for the Levites, made of colored silk and gold threads and adorned with laces and clasps, the women of Israel took part. The gilding work for the Ark was carried out under the supervision of a professional master, Aholiab, and the names of the twelve tribes were engraved on two onyx stones.

II.

There is no doubt that men in the earliest times, living as they did under favorable climatic conditions, in the full possession of their physical powers, and secure from the hardships of war, could attain greater length of life than in subsequent ages, when the multiplication of the human race and the heterogeneous structure of society gave rise to the struggle for existence and impaired the physical strength of man. The average longevity, however, of the Jews who lived before 1000 B. C. was no greater than that given by reliable statisticians for individual European nations in recent years. Abundant proof of this is presented in the Pentateuch. The Israelites, after their departure from Egypt, were numbered on Mt. Sinai, the enumeration extending to all male persons twenty years of age and upwards. Before the storming of Jericho, about 37 years later, a second census was taken, and at this time all those who had been entered at Mt. Sinai had perished, Caleb, Aaron and Moses being the only exceptions. Accordingly, the average duration of life for the men of 20 years, was 37 years, and for the male population at large, 57.* In this connection, however, it must be remembered that the male population during their march through the wilderness were engaged in continual war with the native tribes, to say nothing of pestilence and famine. According to Dr. Marc d'Espine's mortuary tables for the canton of Geneva from 1838 to 1845, the average longevity for men 20 years of age was 37 years, and according to the necrology for the Austrian domains from 1870 to 1880, 36.79 years.†

The average longevity of the Jewish kings who died a natural death was only between 56 and 57 years. The greatest age was reached by David, who died from old age (*marasmus senilis*), in his seventieth year.‡ We need not be misled by the fact that Moses lived 120 years, Joshua 110, and the High Priest, Eli, 90; for they are exceptions to the general fact. Even at the present time we occasionally hear of such aged persons. We find an illustration of this truth in the case of Sir Moses Montefiore, a London banker, who recently passed away (1885) at the age of 101 years. According to Dr. B. Ornstein's life-statistics,§ centenarians are frequently met with in Greece. In Athens, with a population of 79,000, three centenarians died within six months of the year 1883, one of whom was 140 years old, and in the year 1885, five, one of whom was 120 years old.

By the figures given above, the mean duration of life for all Jewish males during the sojourn in the wilderness would foot up 30 years. According to the mortuary statistics for Austria the average longevity for the male sex foots up 30.95 years. In the Capetian family, the average longevity during a period of 700 years ranged between 26 and 32 years.

* I. e., taking the mean age of the fighting men on leaving Sinai as 40.—Tr.

† See *Oesterreichische Statistik*, V. B., 3 Heft. According to other mortuary tables the average longevity of persons 20 years of age ranges between 35 and 39 years.

‡ The average longevity of the male persons of the Capetian dynasty, from Robert of Clermont to Henry of Chambord, was 55.5 years. The greatest age was reached by King Charles X., 79 years. (*Annales de démographie internat.* Tome V., Paris.)

§ Solomon, too, complains in the 90th Psalm: The days of our years are three-score years and ten, or, by reason of strength, four-score.

¶ See the *Archives for Pathology and Physiology*, edited by Dr. R. von Virchow, Jahrgang 1884-5.

III.

It astounds the common man to hear that the posterity of the Patriarch Jacob, during their sojourn in Upper Egypt, increased to more than two million souls. Yet we must consider that the Israelites dwelt in a very fruitful land, and one which offered no hindrances to rapid growth. Further, it is probable that they were augmented from time to time by accessions from related tribes, especially in the earlier days of the settlement. Lastly, they remained in Egypt a period of 430 years. The original colony consisted of 70 male persons, Jacob with his sons and grandsons, and after the exodus, according to the enumeration made by Moses, there were 603,550 male persons of 20 years and upward.* If, now, we look for the doubling period by Euler's method, we find it to be about 30 years, and the yearly increase something more than two per cent. That such an increase in population is uncommonly rapid,† cannot be denied; and yet we find from statistics that a similarly rapid increase is met with even in the most recent times, The population of the United States of America within the thirty years, from 1850 to 1880, increased from 23,191,876 to 50,155,783; i. e., more than doubled; and Mr. G. Tucker has demonstrated that these states, apart from territorial acquisitions, have shown an average annual increase of 2.6 per cent. throughout the present century.‡

The Jews even now manifest remarkable fruitfulness. Statistics show that their increase in the Austrian lands from 1850 to 1880 was more than two per cent. yearly. Their numbers swelled between the above mentioned dates from 467,423 to 1,005,394, in Austria, and from 333,450 to 686,800 in Galicia alone, more than doubling in each. And it must be remembered that during this time there were no immigrations into Galicia, but emigrations therefrom to Bukowina, Hungary and Vienna. A great many also went over to other confessions, or declared themselves to be without confession.

The statistician, J. G. Hofmann, has assigned as the causes of the rapid increase of the Jews, the great fecundity of their marriages, and their small mortality, especially among the children. That Jewish marriages are actually more prolific than those of the European races, as far as statistics can determine, finds abundant proof in the Old Testament. According to the genealogy of the patriarchs, given in the Chronicles, a single marriage averaged to produce four or five male children who reached an advanced age. The seven sons of the Patriarch Jacob together left behind them 31 sons who reared families. Gideon, the Judge, and King Ahab had 70 sons apiece, so that we must suppose each to have had in all over 100 children. The Judge, Jephthah, was father of 30 sons and 30 daughters, and King Rehoboam of 28 sons and 60 daughters.

M. A. Rothschild, the progenitor of the celebrated banker family, was blessed with ten children, five of whom were sons, and his son, Anselmo, with seven children, three of whom were also sons.

* According to Herodotus, the Egyptian priests calculated the length of a generation to be 33 years. Adopting this calculation, the Israelites numbered thirteen generations during their sojourn in Egypt. We may arrive at the same result by the very simple method of doubling 70 until we obtain 603,550.

† This rapid increase led Pharaoh to issue the cruel command that all male children should be put to death as soon as born. In the thickly settled districts of China also, infanticide and the exposure of children to perish are well-known evils, even at the present day.

‡ See Wappaeus: *Allgemeine Bevoelkerungs-Statistik*.

IV.

Several causes combined to make the growth of the Jewish people, after the exodus from Egypt, less rapid. The time of their journey through the wilderness, during which a new and active generation, under law to religious observances in unprecedented degree, was led on by Moses, a leader and law-giver never yet surpassed, was by no means favorable to numerical growth. Not only did they suffer from want of sustenance, and twice from deadly plague:* they were compelled to live and press on under the embarrassment of incessant wars. These wars were also accompanied by pillaging and plundering, as we see in the case of the battle with the Midianites. The booty taken in this battle reached the enormous aggregate of 675,000 sheep, 72,000 cattle, 61,000 asses, 32,000 maidens taken as concubines, 16,750 shekels of gold, consisting of household furniture, chains, rings, and various other ornaments.

In a later battle with the Hagarites, at the time of the Judges, 50,000 camels, 2,000 asses, 250,000 sheep† and 100,000 men were the prey.

The number of men over 20 years of age, capable of bearing arms, according to the census taken at Mt. Sinai, had scarcely changed at the time of the second census, taken on the banks of the Jordan, 37 years later. At the first, the number amounted to 603,550; at the second, 601,730, showing a decrease of 1820. The tribe of Manasseh shows an increase of about 63.6 per cent., Asher and Benjamin, 28.7 per cent., Issachar, 10.8 per cent., Zebulun, 5.4 per cent., Judah and Dan, 2.6 per cent., while with the other tribes there was a considerable falling off, which, in the case of Simeon, amounted to 62.5 per cent.

The time of Judges, also, was by no means favorable to increase in population. First of all, it was necessary for the Israelites to consolidate their power in the conquered land of Canaan. Further, civil dissensions arose among the tribes themselves, which entailed a considerable loss of life. According to the Book of Judges, 42,000 Ephraimites fell in the war with Jephthah. In the battle at Gibeah, the other Israelites lost 18,000 men, and the tribe of Benjamin, 25,000. In the war with the Philistines they suffered a loss of 30,000 footmen [1 Sam. 4]. We find, therefore, that according to the census taken 140 years later, at the time of King David, the increase in population since the occupation of Canaan was exceedingly small. To be sure, the number of men capable of bearing arms rose from 601,730 to 1,300,000‡ during this period; the rate of increase, however, was only 116 per cent., an average of 0.24 per cent. yearly.

This census, in reality a military conscription, was taken under the direction of Joab, the general, and extended beyond Jordan from Jasher to Dan, and on this side Jordan from Beer-sheba to Tyre and Sidon, on the north.

The data respecting this census are drawn from two sources. According to the second Book of Samuel there were in the land of Israel 800,000 and in the Land of Judah 500,000 men capable of bearing arms, a total of 1,300,000. In the

* In the Book of Numbers there is mention of two different visitations by the plague, in one of which, chap. 16, 14,700 persons perished; in the other, chap. 25, 24,000. Moses caused the golden calf idolatry to be punished with the death of 3000 men. Exod., chap. 33.

† 1 Chron. 5. We can form some estimate of the wealth of the land in cattle, when we remember that Solomon, at the feast of Jubilee, on the occasion of the dedication of the temple, presented 120,000 sheep and 20,000 oxen to be eaten during the seven days.

‡ Jerusalem contained 3,620 men capable of bearing arms. The entire population of the city at that time must have been between 15,000 and 16,000.

first Book of Chronicles we find the male population of the entire land of Israel given as 1,100,000 and that of Judah as 470,000. In this enumeration, however, the tribes of Benjamin and Levi are not included. According to a statement found elsewhere, the tribe of Benjamin contained a population of 59,000 men of 20 years and older, and the tribe of Levi 38,000 between 30 and 50 years of age, who were of course exempt from military service: for among the Levites were 24,000 persons engaged in the care of the religious services, and 6,000 who were judges and other officials. The cause of the discrepancy between the two enumerations is found in the fact that the census in the Chronicles, which gives the higher result, extended also to the nations subjugated by David, the Ammonites, Philistines, Edomites, etc. It was for the purpose of rating these nations that Joab went beyond Jordan as far as Dan on the north, and on this side Jordan from Tyre and Sidon to Beer-sheba on the south. For this reason we have considered the data contained in the Book of Samuel as alone suitable for comparison, and the increase in population since Moses' second census, above mentioned, is found to be 116 per cent. From this point on our calculation has to be limited to those few tribes for which the essential data are given. The tribe of Reuben subsequently increased only about 2.3 per cent.; the tribes of Benjamin, Judah and Issachar between 30.2 per cent. and 35.3 per cent. The numbering of the Levites, having regard to their official services, was conducted on another plan. With them, only those between 30 and 50 years of age were reckoned. Their increase since the time above mentioned was 342 per cent.

If we would further determine the magnitude of the entire Israelitish people, we must base our calculations upon certain presuppositions. Among European nations the number of persons under 20 years of age is computed to be between 42 and 48 per cent. of the whole population. If, now, we assume as valid for the Jews the average between these percentages, i. e., about 45 per cent., their entire male population at the time of Moses' first census amounts to 1,097,170, and on the supposition of the equality in numbers of the two sexes, the total population reaches the aggregate of 2,194,340. To this are to be added about 50,000 persons from the tribe of Levi. It was such a mass of human beings that, under their talented septuagenarian leader, Moses, wandered for forty years through inhospitable regions, harassed by perpetual war, and with no extraneous supply of provisions, to reach the goal pointed out to them by that leader, viz.: the occupation of Canaan, and to establish there a state, peculiar to itself in religion and customs. Their brilliant epoch under Kings David and Solomon fills us even now with admiration.

If this same method of calculation be employed with the census footings of the time of David, the 1,629,000 male persons of over 20 years of age mentioned in the Chronicles indicate a population of 5,923,600. To this number are to be added about 200,000 persons from the tribe of Levi. Accordingly, at the time of David, the Jewish commonwealth contained more than 6,000,000 inhabitants, a population equal to that of contemporary Belgium, Bavaria, Galicia and Roumania combined.*

Finally, a fourth census is recorded, in the time of King Amaziah, about 200 years later. This census pertained only to the tribes of Judah and Benjamin,

* According to Josephus, Palestine, at the time of the destruction of Jerusalem by the Romans, 70 A. D., contained 2,700,000 inhabitants.

and the data given show a very meagre increase in the population, viz.: 31.3 per cent. in all. This slight increase, however, is comprehensible when we consider that the Jews, after the death of Solomon and the division of the kingdom, were in a state of continual commotions internally.

We can form some estimate of the loss of life incident to the Israelites in their wars, from the following facts: In the war between Jeroboam and Abijah, 500,000 were captured and slain;* in the war between Pekah and Ahaz 120,000 men fell in battle and 200,000 women and children were carried into captivity. At the time of Ahaz, the Assyrian king Tiglath-pileser took captive the tribes of Reuben, Gad and Manasseh that dwelt on the other side of the Jordan, in all about 120,000 men. In the last years of David's reign 70,000 perished from the plague in three days.†

V.

The magnitude of the Jewish population can also be determined in some measure from the strength of the army that stood in readiness for the kings at the outbreak of war. David's army, in the civil war with Saul, numbered 339,600 soldiers; Saul's could not have been much smaller.‡

Subsequently, David's army, on its peace footing, numbered 288,000 soldiers. They were under the command of 12 generals, in divisions of 24,000 each. For one month of every year military exercises were required of the divisions in turn.§ In the fratricidal war between Rehoboam and Jeroboam, the former commanded 180,000 troops, the latter 800,000; in the war with Abijah, king of the northern Jews, who took the field with 400,000 men, Jeroboam lost more than half of his forces.|| Under the later kings of Judah the strength of the standing army increased in direct ratio with the increase of population. Asa and Jehoshaphat had at their disposal a force of 580,000 men.¶ Under Amaziah and Uzziah, the army fell in number to 300,000. This was due to the revolt of the Edomites in the reign of King Joram. The first named king also hired 100,000 mercenaries out of Israel.

* 2 Chron. 13.

† We may perhaps look to the same cause for an explanation of the great mortality in the army of the Assyrian king, Sennacherib. In a single night, during his siege of Jerusalem, he lost 185,000 men. (2 Chron.)

‡ In the war of Saul against the Ammonites, the strength of his army was 330,000.

§ The equipment of the Israelitish soldiers consisted of a helmet, coat of mail, spear or bow, and sling stones. Asa's army numbered 300,000 spearmen and 200,000 bowmen, among whom were slingers who were left-handed and "could sling stones at a hair-breadth and not miss." They belonged especially to the tribe of Benjamin. Solomon's body-guard consisted of 200 warriors bearing golden shields. These shields were carried to Egypt as booty by Pharaoh Shishak.

|| Cyrus, the king of the Persians, led 128,000 men to the war against Cræsus, who commanded a force of over 136,000 regulars, and was supported by auxiliaries from Asia Minor and Assyria. (Xenophon: Cyrop. II.)

In the war against Babylon, Cyrus' army consisted of 160,000 foot and 120,000 horse. (Xenophon: Cyrop., II.)

¶ According to Dionysius, the number of Roman citizens capable of bearing arms was, at the time of Servius Tullius, 80,700; after the establishment of the Republic, 150,000; at the close of the First Punic War, 300,000; at the time of the Emperor Augustus, 4,137,000; and at the time of the Emperor Claudius, 6,940,000, (Moreau de Jonnés *Statistique des peuples de l'antiquité*. Paris, 1851.) At the time of the Gaulish invasion, the Romans, with the cooperation of their allies in Middle and Southern Italy, could, in case of need, call 700,000 soldiers to their relief. (Polybius II.)

According to Herodotus, the Egyptian priests numbered the succession of their kings by assigning to the average generation a length of 33 years. We may arrive at the same result by adding together the reigns of the several kings from David to Josiah, leaving out those kings whose reigns were of very brief duration. The entire period of rule for 13 kings is 431 years, making an average reign of 33.2 years for each. If the fourteen generations from David to Zedekiah, the son of Josiah, be considered as each 33.3 years in length, we get a period of 466 years as that of the entire regal rule. The captivity of the last king took place in 587 B. C. This number, added to the 466 years above mentioned, gives a total of 1053 years B. C., at about which time the reign of David began.

FALSE METHODS OF INTERPRETATION.

BY PROFESSOR SYLVESTER BURNHAM, D. D.,

Hamilton Theol. Seminary, Hamilton, N. Y.

I. FALSE TYPOLOGY (*continued*).

In determining the fundamental principle that must underlie all word typological interpretation, we naturally inquire, first, why we may suppose there are types in the Old Testament, and then ask how we may know them even if they are there.

(1) Such an expectation would be quite natural in view of the manner in which the divine revelation has been made to men. God, in his relations with men, has always acted in accordance with the same eternal and unchangeable facts, and in harmony with the same fundamental principles. But the manifestation of himself has been made in ever changing and constantly enlarging forms. His movement in the history of the race may, therefore, be conceived of as a spiral, in which each lower ring has some essential analogy to each higher ring. And so it would be expected that, in a constantly developing revelation, God would use the lower rings of this spiral movement, to teach concerning the character of that part of his movement in human history that was yet to come. The possibility of types is to be found in their essential analogy between the rings of the spiral.

(2) But has God used these lower rings of the spiral as a means of instruction in making his great revelation? They contain, indeed, the material for the Great Teacher's use; but we have no right to call them types, unless we are sure that he has used them. If we mean anything of value by this term "type," a mere analogy is not enough to create a type. For mere analogies do not teach. They may suggest possibilities, or illustrate truth already established. But, in themselves, they teach nothing; that is, they make, and can make, no new truth certain. The great dangers attending the use of the argument from analogy, are too well known to every thinker to need any re-statement here. Moreover, if analogy alone is enough to make a type, then all things are types; and this is the same as saying that nothing is a type. History is constantly repeating itself; the natural world is full of analogies to the spiritual; and all nature itself, according to the doctrine of the evolutionists, is little more than a series of hints and promises. If types are matters of this sort, then, for the purposes of sound Scripture

interpretation, the word has no meaning, and the thing no existence. We cannot, therefore, justly assert that any person, object, or fact, presented to us in the Old Testament has a typical meaning on the ground of mere analogy. We must be sure, in order to assign the typical value, that God has made use of this analogy, in the process of revelation, for the teaching to men of the real character of that which would come to pass, or come to be, in the future. The fundamental principle which must underlie all sound typical interpretation is, therefore, this: The certain evidence that a person, an object, or a fact of the Old Testament age was intended by God to teach concerning the future, and to make evident the real character of some future event, or object, or person, is the indispensable ground for assigning a typical character and meaning.

But how is the divine intent to be known? Clearly, from the New Testament, and from it alone. For it is only in the New Testament that we have any evidence, even so much as a hint, that God made in any way the things that existed in the Old Testament age to be typical of the higher realities of the later New Testament age. Were it not for the allusions and the interpretations of the New Testament writers, no careful and scientific interpreter would venture to assert the existence of types in the Old Testament. We might make various conjectures; but, on any good grounds, we could not possess any positive knowledge about this matter.

The study we have now made, readily furnishes us the means of laying down the laws that must govern the interpreter in determining the meaning of the Old Testament types. These laws may be stated as follows:

(1) Determine from the New Testament that it was the divine intent to use the person, the object, or the fact in question, as a type. This divine intent is best and most certainly determined by finding it clearly set forth in some specific New Testament passage. But its reality may also be established by showing that it is included in some generalization which is an induction from several New Testament passages, or from several interpretations of Old Testament types that are made by New Testament writers. However, such is the alluring enticement of analogies, that there is constant danger that these generalizations will be false inductions from too few facts, or from cases that are merely more or less analogous, and have no elements of real identity. Hence, the careful and wise interpreter will confine himself to the use of specific statements of the New Testament, or of such generalizations as clearly rest upon abundant facts, and such facts as are undoubtedly instances of the same kind. Conservatism in this matter is always best. For, to fail to find types enough is an evil that will lead to far less injurious results for either the individual, or the cause of biblical study, than the greater evil of creating types that have no existence in fact.

(2) In the same way, and by a careful examination of the contents of the evidence that establishes the divine intent, determine the sphere and the extent of the typology. By sphere, is here meant the particular province of life or activity, in which the typical meaning lies. The high priest, for example, was a type, either as a man among men, or as an official in a theocracy. To settle just the fact in this case, would be to determine the sphere of typology for this type. By extent, is meant the number of particulars belonging to the determined province, that are included in the typical meaning. To return to the case of the high priest, as an example,—if he was a type only as an official of the theocracy, was he so merely when acting as a mediator between God and men, and, as such,

making an atonement for men, or was he so in performing any and all his official duties, deciding in the matter of leprosy in man or buildings, for instance?

(3) Determine, in like manner, from the New Testament evidence, the antitype. For, since it is only from the New Testament that we know there are any antitypes, only from it can we know what the antitype is in any given case.

(4) Assign to the antitype in its sphere the same meaning and value that the type has in its own sphere. For, it is in this way that the New Testament interprets types. The Jewish high priest, for example, according to the New Testament teaching, secured real and positive results in the sphere in which his priesthood lay. The same results the Christian High Priest secures in His sphere of life and work, in the further teaching. The spheres are different; but, in their relations to their own sphere, the results are the same.

These laws faithfully followed, would put an end to the lawless methods of much of the so-called spiritual interpretation, and would go far towards lifting the exposition of Scripture above the contempt of thoughtful men.

THE OLD TESTAMENT FOR OUR TIMES.¹

BY PROF. E. L. CURTIS, PH. D.,

McCormick Theol. Sem., Chicago.

IV.

The Old Testament presents notes of warning also touching upon the great *Social Question of Our Day*.

The dangers of a material civilization rise and loom before us. One class of people are growing richer, richer; another, relatively poorer and poorer. Men are crowding into cities. These are becoming the centers of a luxurious and effeminate civilization. This now was much the case in the latter days of Israel and Judah. Men slept on couches of ivory;² they had music and wine;³ they speculated in grain;⁴ they cheated;⁴ they acquired great estates, buying up all the land in their neighborhood;⁵ they imported foreign articles of luxury;⁶ they oppressed the poor;⁷ their wives and daughters were decked out in the most extravagant style.⁸ All this life, centered in Jerusalem and Samaria, was a miniature of that going on in our own land. It threatened destruction. The prophets, the preachers of those olden times, made then these evils the subject of their earnest warnings, and herein they are a needed model for our day. We need ethical preachers, men who will arouse the public conscience; an Elijah to denounce Ahab's crime against Naboth,⁹ which has been repeated so often by the strong white man against the poor Indian; an Isaiah to say woe, not simply unto them that are mighty to drink wine,¹⁰ but also woe unto them that join house to house and lay field to field, until they be made to dwell alone in the

¹ Continued from the October STUDENT.

² Am. 6:4.

⁴ Am. 8:5.

⁶ Is. 2:6, 7.

⁸ Is. 3:16 seq.

¹⁰ Is. 5:22.

³ Am. 6:5.

⁵ Is. 5:8.

⁷ Mic. 3:2, 3.

⁹ 1 K. 21:17 seq.

midst of the land,¹ a woe against grasping monopolies of every sort; a Jeremiah to intercede in behalf of the man-servant and the maid-servant;² an Amos to threaten divine punishment upon those that have sold the righteous for silver and the needy for a pair of shoes, that pant after the dust on the head of the poor;³ those who will combine to force up the price of food or fuel, taking bread from the mouth of the hungry and heat from the body of the cold. These, not to mention others, are needed voices that come to us from the Old Testament.

Worthy of consideration also are the principles of land-tenure of the Mosaic law,⁴ which commanded a reversal of landed property at the end of every half century to the original owners, thereby keeping it in the hands of small individual holders, preventing the accumulation of great estates on the one hand, and the degradation into abject poverty on the other. Suppose these principles had been in some way insisted upon by the church in the days of her direct power in the past, is it too much to surmise that the land question, which has been at the bottom of so many woes and wrongs in Europe, might never have been? This legislation may be called ideal, or fitted only for an ideal state or condition of affairs, yet it presents an ideal needed for our own times, of a golden mean between opulence and want; a mean expressed in the prayer of Agur:

"Give me neither poverty nor riches;
Feed me with the food that is needful to me;
Lest I be full, and deny thee, and say, Who is the Lord?
Or lest I be poor and steal,
And use profanely the name of my God."⁵

This golden mean according to the Old Testament is intimated to be the goal of humanity; for not only "Nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man under his vine and under his fig tree."⁶ No mere legislation can bring this about. The gospel of repentance and faith in Christ is the sole remedy for the woes of mankind, but that gospel carries with it certain ethical teachings, touching all phases of social and civil life, which gradually are formulated and enter into the consistencies of a true Christianity. These must be sought for, according to the need of the hour, in the whole Word of God, and the Old Testament has its contributions in this direction.

V.

Another idea needed for our times is that of *The Immanence of God*. He has been too often conceived of as simply transcendent. That has been the drift of modern thought. Paley's watch picked up on the sand has suggested not only a designer, but as applied to the universe, a designer who, having finished his work, cast it aside to be governed and run by the power and machinery placed within, he himself being so remote as to be unknown, if not unknowable. Thus the very argument which would tell us of the existence of a God, has been turned in the opposite direction, not to bring him near, but to remove him afar.

¹ Is. 5: 8.

² Jer. 35: 5 seq.

³ Am. 2: 6, 7.

⁴ Lev. 25: 8-34.

⁵ Prov. 30: 8, 9.

⁶ Mic. 4: 3, 4.

The true conception is given in the Old Testament, which finds God not simply the creator of the universe, but ever therein. The first chapter of Genesis has a counterpart in Psalm 104. Creation in the beginning by an absolute fiat passes over into an unfolding preservation by a continued presence :

"Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships ;
There is the leviathan, whom thou hast formed to take his pastime therein.
These wait all upon thee,
That thou mayest give them their meat in due season.
That thou givest unto them they gather :
Thou openest thy hand, they are satisfied with good.
Thou hidest thy face, they are troubled ;
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created ;
And thou renewest the face of the ground."¹

"The whole universe exists in God, as the stars in the ether, as the clouds in the air; the whole universe floats on the pulsing bosom of God."² Nature is his outer garment. All her movements are of him, the thunder is his voice,³ the lightning from his mouth,⁴ the earthquake his anger,⁵ the light his garment,⁶ the clouds his chariot,⁷ the winds his messengers,⁸ the ice from his breath.⁹ His throne is above the cherubim, symbols of the living powers of nature. But he is never identified with nature. His immanence is not pantheistic. He giveth life to all, is the life of all, is in all natural phenomena, but is independent, apart, separate, and Lord of all.

No natural scene or object in the Old Testament is ever pictured for its own sake, to leave the impression of itself. The Psalmist gazes at the starry heavens by night, he views the wondrous march of the sun by day, but his words are no pen-pictures of these brilliant objects: no, these are nothing in themselves, only in their grandeur speaking silently of God. Beauty of form, harmony of color were conceptions foreign to the Hebrews. Ezekiel's cherubim defy artistic representation. The creations of Job, his magnificent description of a war-horse, for example, suggest no pictorial treatment. Indeed, that may be said to refuse to come within the power of brush or pencil. The reason is because the description is given not for the sake of the horse, but to awaken religious emotion. This is the highest, the truest study of nature, God ever there. This is much needed in the present day, when in science, in art, in literature, the dominant schools are realistic, and everything is presented for its own sake and nothing higher. There must be scientific exactness, every line must be perfect, but there need be nothing which shall touch once the soul and lift men Godward.

VI.

For this reason we are glad also that the Old Testament is being *Studied as a Literature*. It is needed as a welcome tonic; for in literature men's aims are

¹ Ps. 104: 25-30.

² A. A. Hodge, *Prnc. Rev.*, Vol. VIII., p. 10.

³ Ps. 29: 3.

⁴ Ps. 18: 8.

⁵ Ps. 18: 7.

⁶ Ps. 104: 2.

⁷ Ps. 104: 3.

⁸ Ps. 104: 4.

⁹ Job 37: 10.

becoming dwarfed as much as in art. The popular writers of to-day are, as one has said, "photographic literateurs, who do not create ideally, who leave out such grand themes as justice, holiness and devotion; to whom the beauty of holiness is no concern; men who will amplify a mouse or analyze a passion with utter indifference."¹ The Old Testament stands as the highest literature of the world to counteract this tendency. Its study then ought to be encouraged as such. The Holy Ghost gave its thoughts often a high literary finish, we may believe not without this object in view. It should come as a classic into our school-rooms. Why confine ourselves to the literature of the peoples who have given us art and law, and omit that of the one who has given us religion?

The Old Testament, as the whole Bible, is not to be made an unnatural and unreal book, by attaching it exclusively to hours of devotion and detaching it from the experiences of ordinary life. "The study of the Bible," says one, "will inevitably lead to holy and devout thoughts, will bring the student to the presence of God and his Christ; but it is a sad mistake to suppose that the Bible can be approached only in special frames of mind and with peculiar preparation. It is not to be covered as with a funereal pall and laid away for hours of sorrow and affliction. It is not to be regarded with feelings of bibliolatry, which are as pernicious as the adoration of the mysterious power of determining all questions at the opening of the book. It is not to be used as an astrologer's horoscope to determine from its words and letters, the structure of its sentences and its wondrous symbolism, through seeming coincidences, the fulfillment of biblical prophecy in the events transpiring about us or impending over us. The Bible is no such book as this,—it is a book of life, a real book, a people's book. It is a blessed means of grace when used in devotional hours, it has also holy lessons and beauties of thought and sentiment for hours of leisure and recreation. It appeals to the æsthetic and intellectual as well as moral and spiritual faculties, the whole man in his whole life. Familiarity with the Bible is to be encouraged. It will not decrease but rather enhance the reverence with which we ought to approach the Holy God in his Word. The Bible takes its place among the masterpieces of the world's literature. The use of it as such no more interferes with devotion than the beauty and grandeur of architecture and music prevent the adoration of God in the worship of a cathedral. Rather the varied forms of beauty, truth and goodness displayed in the Bible will conspire to bring us to Him who is the center and inspiration of them all."²

VII.

I mention but one other aspect in which Old Testament words are profoundly significant for our times. I refer to those touching upon the great work of the church in this present hour, *The Evangelization of the World*.

It is frequently said that there are no promises of the world's conversion in the New Testament, only Christ's command to preach. But why there such promises? The Old Testament was the Scripture of those days, and it is full of them. The one given to Abram: "In thee shall all the families of the earth be

¹ W. H. Ward in the *Independent*, Dec. 6, 1886.

² Briggs' *Biblical Study*, pp. 4, 5.

blessed.”¹ Did that mean the meagre, narrow, small blessing of a little handful snatched out and saved? Did that mean the blessing of having the gospel preached, witnessed, to save a few and harden the many, making their damnation the greater? That is not the Old Testament conception. “Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.”² The arch-enemies of God’s people, the great powers of the world, are to be one with them.

“Ask of me and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possessions.”³

“I will also give thee a light for the Gentiles,
That thou mayest be my salvation unto the end of the earth.”⁴

“The earth shall be full of the knowledge of the Lord, as the waters cover the sea.”⁵ These were the promises given to Israel; these are the promises given to us. What courage, what hope, what zeal should the church then have? The horizon of God’s word is roseate with the morning glow. The realization of our Saviour’s prayer, “Thy kingdom come, thy will be done in earth as it is in heaven,” is assured.

¹ Gen. 12:3.

² Is. 19:25.

³ Ps. 2:8.

⁴ Is. 49:6.

⁵ Is. 11:9.

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Anburn Theol. Sem.), and
G. S. BURROUGHS (Amherst College).

NINTH STUDY.—CIVILIZATION IN ISRAEL IN THE TIMES FROM ELI TO DAVID.

[The material of this "study" is furnished by Prof. Beecher. It is edited by Prof. Harper.]

I. INTRODUCTORY NOTES.

1. According to the statements of fact made in the Bible, the Israelitish nation suddenly blossomed out during the reign of David. For some centuries previously, during the times of the judges and of Saul, the tribes had existed east and west of the Jordan, (a) without much national feeling, (b) with frequent civil wars, (c) much of the time the vassals of the neighboring peoples.
2. This state of things was unfavorable both to civilization and to national greatness. Under Samuel, influences were set at work which gradually changed all this: with the completion of David's conquests, the change became suddenly and grandly apparent.
3. We have reached, therefore, a crisis in the history, which makes it desirable that we pause and glance at a few of the leading facts of the civilization of the period. As the Bible is almost our only source of information concerning these, it is desirable that the student draw his information directly from the Bible. Of course, the following treatment is not exhaustive, but merely offers a few representative facts, on a few selected topics.

II. BIBLICAL LESSON.—REVIEW.

Review 1 and 2 Samuel and 1 Chron. 10-29. Perhaps some such plan as the following may be found helpful:

- (1) Beginning with the account of Samuel's birth (1 Sam. ch. 1), *think* through the entire period of history which has thus far been studied. One ought to be able to take in the principal points of interest, and indeed many of the details, almost in a moment.
- (2) Make from preceding "studies" a list of the topics cited under the "Biblical Lesson," and take them up one at a time, endeavoring to gather up all the details which are included under each.
- (3) Select certain important characters, e. g., Samuel, Saul, and David, and certain important objects or events, e. g., the ark, wars with Philistines, necromancy, sins, and associate with each all that can be remembered.*

III. GENERAL TOPICS.

[The student is expected in the case of each topic (1) to verify every reference given, and (2) to add others which, in his opinion, bear upon the subject in hand.]

1. **Political and Military Organization.** (1) *Elders*: (a) popular power in Israel rested with the *elders*. These are spoken of indifferently as elders of Israel, or as elders of some particular tribe, or of some particular locality,

* With the exception of the preparation of the list of topics, this exercise demands nothing but *thinking*. It ought to be gone through with in a quite satisfactory manner inside of *eight or ten minutes*.

1 Sam. 4:3; 30:26; 11:3; 16:4, etc. (b) How a man became an elder we are not informed—whether by age, or by inherited nobility, or by some kind of election, or simply by the fact of being a prominent citizen; the last supposition is perhaps most likely. (c) The elders appear to have had charge of matters of local government, and, in consultation with the judge or king, acted upon affairs of national importance, 1 Sam. 11:3; 16:4; also 4:3; 15:30; 2 Sam. 17:4,15, etc. Subject to divine interference, the people and the elders even made and unmade the judges and kings, 1 Sam. 8:4; 10:17, and context: 2 Sam. 2:4; 3:17; 5:3; 19:9-11, etc.

- (2) *Civil Divisions*: That into tribes and families is often mentioned in the history of this period, though not much emphasized (see (5) below). The different division into thousands, hundreds, and fifties is prominent from the beginning of the monarchy (see concordance); it is most frequently mentioned in connection with the army, 2 Sam. 18:1,4; 1 Sam. 17:18, etc.; but in part, at least, and perhaps throughout, it seems also to have been a division of the people as distinct from the army, 1 Sam. 10:19-21; 23:23.

- (3) *The Officer*: (a) The officer in charge of one of these divisions, whether a fifty, a hundred, a thousand, or some larger body, is called a captain, "sār" (look up the word in a Hebrew concordance, or, if you use an English concordance, remember that half the instances are disguised by variant translations). (b) In a majority of instances, the "sār" is a military officer, 1 Sam. 12:9; 14:50; 17:18,55; 2 Sam. 2:8; 18:1,5, etc.; but the title is also applied to the men who had charge of the music, and of other matters connected with the public worship, of business affairs, and apparently of civil affairs; see 1 Chron. 15:5,6, 22, etc.; 24:5,6; 27:22,31; 21:2; 22:17; 23:2, and many other places in Samuel and Chronicles; in many of these the word is translated "chief," "master," "governor," "prince," "ruler." (c) Generally the captains differed from the elders in that they were either chiefs of free companies, who had been accepted by the king, or else were under appointment from the king, 2 Sam. 4:2 (cf. 1 Sam. 22:2); 1 Chron. 12:21,23,34; also 1 Chron. 11:6,21; 2 Sam. 23:19; also 1 Sam. 8:12; 18:13; 22:7, etc.

- (4) *Origin of the Divisions*: According to the previous books of the Bible, the elders, and the division into tribes and families, were already in existence before Israel left Egypt; the division into thousands, hundreds, fifties, and tens, under "captains" ("sār," though translated "rulers"), for the purpose of enabling one chief magistrate conveniently to perform his functions, was made by Moses, and apparently continued in existence from his time; Deut. 1:13-15; Ex. 18:21,25; "captains" of Issachar, of Succoth, of Gilead, Jud. 5:15; 8:14; 10:18; "thousands," Num. 10:4,36; 31:14; Deut. 33:17; Josh. 22:14,21,30; Jud. 6:15; see also concordance.

- (5) *National Assembly*: (a) In the times before and after our period, prominence is given to the national assembly (*qahal*) in which the people—prominently the elders and the "princes" (*n'siim*) of the tribes—were assembled for especially important national business. Num. 20:10; Josh. 8:35; Jud. 20:1,2; 21:5, 8; 1 Kgs. 8:14,22; 12:3, etc. (b) This assembly is not mentioned by name in the Books of Samuel (strictly, at least, the gatherings, 2 Sam. 20:14, 1 Sam. 17:47, were not proper national assemblies); and the "princes" are not mentioned, by this title, in the history of the period in either Samuel or 1 Chronicles; but the men who are called "chieftains" and "captains" (*nagidb*, *sār*) of the tribes, 1 Chron. 27:16,22, may have been the tribal "princes," and there is no sufficient reason for disputing the testimony of the author of Chronicles, that the *qahal* was in existence in the times of David, 1 Chron. 13:2,4; 28:8; 29:1,10,20. (c) One cannot help noticing, however, that the "captains" were very prominent in these assemblies; David took care, apparently, that the government should be represented there, as well as the people.

- (6) *Priests and Prophets*: These have great though varying influence in public affairs, throughout the period.
2. *Details in Military Affairs*. (1) *Equipment of a Warrior*: From a study of the story of David and Goliath, and from a Bible reading on such words as shield, helmet, coat of mail, sword, spear, bow, arrow, sling, gather the best account you can of the equipment of a warrior, in the times from Eli to David. (2) *Special Topics*: (a) the raising of large armies, 1 Sam. 11:7,8, etc.; (b) David's national guard, 1 Chron. 27:1-15; (c) David's roll of "heroes," (in the versions "mighty men"), 2 Sam. 23:8-39; 1 Chron. 11:10-47; by a concordance of proper names, trace the biographies of such of these "heroes" as are mentioned elsewhere; make the best conjecture you can as to the qualifications that entitled a warrior to be enrolled in this list; (d) how were these "heads of the heroes" related to the "heroes," 1 Chron. 19:8; 2 Sam. 10:7; 16:6; 17:8; 20:7; 1 Kgs. 1:8,10; 1 Chron. 12:1,4,8,21,25,28,30; 26:6,31; 28:1; 29:24? (e) David's "Cherethites and Pelethites," 2 Sam. 8:18; 15:18; 20:7,23; 1 Kgs. 1:38,44; 1 Chron. 18:17; cf. 1 Sam. 30:14; Zeph. 2:5; Ezek. 25:16.
3. *Density of the Population*. (1) *Instances*: (a) the 300,000 and the 30,000, 1 Sam. 11:8; (b) the 30,000, etc., 13:5; (c) the 210,000, 15:4; (d) the 800,000 and 500,000, with the 1,100,000 and 470,000, 2 Sam. 24:9; 1 Chron. 21:5. Are these numbers incredibly large? Are those in (d) incredible on account of the discrepancy between them? (2) *Points to be considered*: (a) these regions then had a larger area of good soil, and less of barren rock, than now; (b) the Philistine force mentioned in 1 (b) may have been partly allies from great distances; (c) though the census of David was "from Dan to Beer-sheba," it may yet have included the arms-bearing population of the entire empire, from the Mediterranean to the Euphrates, distributed in the enrollments of the several tribes; (d) it is not absurd to suppose that the thousands, in these cases, may sometimes have been "thousands" of organization (see above), instead of being strictly numerical, and that a large proportion of the "thousands" counted may not have been full; (e) this suggests the possibility of accounting for some discrepancies as the result of varying modes of enumeration, rather than of false numbers; (f) there are probably some cases of error in the transmission of numbers.—W. R. H.]
4. *Arts of Common Life*. *Density of population*, in such a country as Palestine, implies good agriculture. (1) *Good Living*: As to what constituted good living among these people, examine 1 Sam. 16:20; 17:17,18; 25:11,18; 2 Sam. 16:1,2; 17:27-29, etc. (2) *Feasts*: Doubtless the people generally lived on vegetable diet; but give some account of the following three classes of flesh-eating feasts: (a) Apparently secular, 1 Sam. 25:11,36; 2 Sam. 13:23,28; (b) Local sacrificial feasts, 1 Sam. 9:12,13, 22-24; 16:2,3, etc.; 20:6, etc.; (c) *Jehovah's peace-offering*: 1 Sam. 1:9, etc.; 2 Sam. 6:17-19; 1 Chron. 16:1-3; 29:21,22a. (3) *Wine*: For the use of wine and strong drink during this period, see concordance. (4) *On the working of metals*, 1 Sam. 13:19-22; 2 Sam. 12:31; 23:7; 1 Chron. 22:3,14,16; 29:2,7, etc. (5) *On the accumulation of wealth*, 1 Chron. 29:3-9, etc.
5. *Customs and Manners*. (1) 2 Sam. 13:1-22, the arrangements of the royal household, employments of those belonging to the royal family, the general simplicity of the royal establishment; (2) 2 Sam. 13:23-29, the character of the festivities of the princes (cf. 1 Sam. 25:7 seq.); (3) 2 Sam. 14:1-24, the possibility and manner of approach to the king; (4) 2 Sam. 15:1-6, the simplicity and details of the royal functions. Add any other passages and details filling out the picture of the day.
6. *Administration of Justice*. (1) Much formality of procedure, in some civil cases, Ruth 4:1-12; (2) Very summary treatment of offenders, sometimes, 1 Kgs. 2:25, 34,46, etc.; (3) The law of blood revenge in force, 2 Sam. 3:27; 14:6,7,11, etc.; these cases show that even the king was powerless before certain fixed customs. (4) That appeals were made to the king appears from 2 Sam. 15:2-4. (5) Where these various cases are covered by the Pentateuchal laws, there are decided points both of agreement and of disagreement with those laws.
7. *Administration of the Government*. (1) Study 2 Sam. 8:15-18 (cf. 20:23-26; see

also 1 Kgs. 4:1-6) as it bears upon the administration of the kingdom of Israel under David; (2) meaning of *host*, *recorder* (cf. 2 Kgs. 18:18,37; 2 Chron. 34:8), *scribe* (cf. 2 Kgs. 12:10; 18:18 etc.), *Cherethites and Pelethites* (cf. 15:18; 20:7, 23, etc.), *tribute* or *levy* (20:24) (cf. 1 Kgs. 12:4). Why a double high priesthood, 8:17? *David's friend*, 15:37 (cf. 1 Chron. 27:33; 1 Kgs. 4:5)? (3) Supplement from 1 Chron. 27:25-34.

8. **Architecture and Commerce.** Study these in 2 Sam. 5:9-12; 7:1,2; 11:2, etc., and the accounts of the preparations for building the temple; cf. 1 Sam. 22:6, illustrating the contrast, in these respects, between Saul and David.
9. **Art of Poetry.** What may be inferred as to the existence and character of the art of poetry in this period from (1) 1 Sam. 2:1-10; 27-36; 2 Sam. 1:17-27; 3:33,34; 22; 23:1-7; (2) The titles to the Psalms; (3) The passages that mention music (see below); (4) 1 Chron. 16:7-36; Luke 20:42-44; Acts 1:16,20; 2:25-31,34; 4:25,26; 13:35-36; Rom. 4:6-8; Heb. 4:7?
10. **Art of Music.** What do you infer concerning the condition of this art from 1 Sam. 10:5; 18:6-8; 2 Sam. 23:1; 6:5; Amos 6:5; 1 Chron. 13:8; 15:16,19,22,24; 16:5,6,42, etc.; 23:5; 25:1-31; 2 Chron. 7:6; 29:27,30; Neh. 12:34,36,44-46, etc.?
11. **Historical Research.** Were these times, and especially the times of David, times when men studied history, and cited historical precedents? 2 Sam. 8:16,17, etc.; 11:20,21 (cf. Jud. 9:53); 7:6,8-11; 1 Sam. 2:27, 28, 12:6-11; 4:8, etc.
12. **Public Worship and Religious Teaching.** (1) See 1 Sam. 6, compared with 2 Sam. 6:3, etc.; also 2 Sam. 8:18 ("priests"); (2) with these contrast 2 Sam. 6:12-23; 7; 1 Chron. 15; 16; 22; 28; 29, etc.; also 2 Sam. 24:18-25; 1 Chron. 21:18-30. (3) As to the prophetic teaching, see 2 Sam. 7:12; 24, etc., and the sixth of these "studies."
13. **Art of Writing.** (1) Supposably, the poetic, musical, architectural, historical, priestly and prophetic activity of these times might have existed without the art of writing, and its results have been orally handed down; in view of the details we have been studying, is this supposition a probable one? (2) How does it agree with 1 Sam. 21:13; 2 Sam. 11:14,15; 2 Chron. 2:11; 1 Chron. 27:24; 23:27; 24:6; 29:29; 1 Sam. 10:25, etc., and with the passages already cited in this study?
14. **Critical Results.** (1) What bearing have these facts on the question whether the Psalms ascribed to David and his contemporaries are genuine? (2) On the question whether the accounts in 1 and 2 Samuel and 1 Chronicles are based on documents contemporaneous with the events? (3) On the question of the date of the writing of the books of Samuel?

TENTH STUDY.—THE PSALMS OF DAVID—FIRST PERIOD.

[The material of this "study" is furnished by Professor Harper.]

I. PRELIMINARY NOTES.

1. It will not be possible, within the scope of these "studies," either (1) to examine the scientific grounds upon which a particular Psalm is assigned to David, or (2) to study closely all the Psalms which, by common consent, have been assigned to that author. It is proposed to take up a few of those in reference to whose authorship there is little doubt, and to study them as *David's*. Anything contained in the Psalm which is inconsistent with a Davidic authorship, will be noted.
2. The only true method, the historical, must be employed; and in almost no other part of Scripture is it possible to apply this method more strictly or with greater satisfaction. We know so many of the details of David's life, that, comparatively speaking, it is not difficult to distribute his literary work in connection with these details.

3. If one desires to do the work here outlined comprehensively and intelligently, let him *first* obtain some knowledge of the structure and contents of the Psalter as a whole. The importance, even the necessity, of this is self-evident.
4. If one desires to do the work here outlined with some degree of thoroughness, let him *first* obtain some knowledge of the principles of Hebrew poetry (see topic 2 below). As will be seen, the study of the poetry of a given Psalm is, after all, the *study of the thought as a whole, and of the relation of its various thoughts to each other*. It will be said that this is rather the theme and the analysis of the poem, and not the poetry. *Try it and see*. Only the Revised Version, of course, can be used in this work.
5. If the treatment given seems fragmentary, let it be remembered that only three "studies" can be given to the whole subject of David's Psalms.

II. LITERARY TOPICS (INTRODUCTORY).

[In the following work on the Psalms, let it be distinctly understood that no one is under obligation to do all that is outlined. Select what seems to be most important.]

1. **The Psalter and its Divisions.*** (1) Number of Psalms in our English Bible, in Septuagint? (2) Note the division of Psalms into different books: number in each? (3) Study and compare the doxologies at the end of Pss. 41; 72; 89; 106. (4) Meaning of Ps. 72:20? inferences to be drawn? (5) What light upon the age of this five-fold division is gained from 1 Chron. 16:35,36? (6) The times of David, Hezekiah, and the return from exile, the principal periods of Hebrew Psalmody; explanation of this fact?
2. **The Form of Hebrew Poetry.** (1) Study Pss. 19:1,2; 21:1,2 (R. V.), and note (a) that each verse has *two lines or members in each of which the same thought is expressed with slight modifications*; (b) that this method of expression, called *parallelism*, is the characteristic feature of Hebrew poetry; and (c) that, wherever, as in these verses, there is practically a repetition of the same idea, the parallelism is called *synonymous* (cf. synonymous words, or synonymous phrases). (2) Study Prov. 10:1-5, and note that, in each verse, the second line or member is in antithesis (contrast) with the first; this is *antithetic parallelism*. (3) Study Ps. 21:3; 25:6; 37:13; 42:1, and note that, in each verse, the first line does not furnish a complete thought, the second being needed to finish out the idea begun in the first; this is *synthetic parallelism*. (4) Study the parallelism of Ps. 15, and note that verses 1 and 2 have each two members, but that verses 3, 4, 5 have each three members. (5) Study Ps. 18:6, and note that (a) the first and second members are synonymous; (b) the third and fourth are synonymous; (c) that the third and fourth, taken together, stand in the synthetic relation with (i. e., are needed to complete the thought of) the first and second. (6) Search in the Psalms for other and similar combinations.
3. **Characteristics of Hebrew Poetry.†** (1) *Religious*; (a) the Hebrews were a religious nation, (b) religion finds its best expression in song, (c) the fact that it is religious has given Hebrew poetry its pre-eminence over all other poetry. (2) *Simple and Natural*; (a) Hebrew poetry is largely free from artificial limitations; (b) the distinction between poetry and the higher style of prose is slight; (c) "among the Hebrews all thought stands in immediate contact with living impressions and feelings, and so, if incapable of rising to the abstract, is prevented from sinking to the unreal" (Robertson Smith). (3) *Largely Subjective*; (a) the Hebrew poet writes of himself, out of himself, and for himself; (b) that which is outside is taken up because of its relation to what is within; (c) "Man's inmost soul and all the vast variety of human experience, are presented in Hebrew poetry as the common experience of humanity of all ages and of all lands." (4) *Sententious*; (a) brief, terse, loosely

* See Perowne's commentary on Psalms (Draper, Andover), vol. I., pp. 4-17; article in Smith's Bible Dictionary, "Psalms;" introductions to various commentaries.

† Taken from Briggs's "Biblical Study," pp. 250-255.

connected; (b) uttered as intuitions rather than as products of logical reflection; (c) the parts of a poem not always clearly distinguished; (d) figures of speech extravagant in number, character and variety. (5) *Realistic*; (a) Hebrew poets in close communion with nature; (b) all nature aglow with the glory of God; (c) all nature sharing in the destiny of man; (d) "Hebrew poetry, therefore, excels all other poetry in its faithfulness to nature, its vividness and graphic power, its intense admiration of the beauties of nature, and reverence for its sublimities."

4. **Classification of David's Psalms.*** (1) Those which seem to have been written in connection with his persecution by Saul, viz., 7; 11; 34(?); 35; 52; 54; 56; 57; 59(?); 142. (2) Those connected with the *removal of the ark* to Jerusalem, viz., 15; 24; 30; 68(?); 101; 132.† (3) Those penned during his *wars*, viz., 2(?); 20; 21; 60(?); 110. (4) Those connected with his *great sin*, viz., 32; 51. (5) Those connected with *Absalom's rebellion*, 3; 4; 23; 26; 27; 28; 37; 62(?); 69; 109.‡

III. THE BIBLICAL LESSON.

1. Read carefully Psalms 7; 52; 54; 56; 57; 142, and make notes under the following heads:
 - 1) The circumstances under which the Psalms seem (or claim) to have been written (see superscriptions).
 - 2) Expressions which they have in common.
 - 3) Phases of feeling to which they give utterance; or elements in the character of the writer which they exhibit, e. g., 7:1,10,17; 54:4,6.
 - 4) Expressions showing the writer's ideas concerning God, God's relation to man, 7:8,9,11; 52:1; 54:7; 56:8.
 - 5) Expressions showing the writer's ideas concerning his own relation to his fellow men, or their relation to him, e. g., 7:2,15,16; 52:1,7,8; 57:3; 56:2,5,6.
 - 6) Sentiments which would oppose the Davidic authorship of any one of these Psalms.
2. Take up exhaustively Ps. 56.‡ and treat as follows:—
 - 1) Read the Psalm carefully two or three times, and mark every expression which seems to need explanation, and by means of such helps as are within reach determine its force; e. g., (v.1) "*swallow me up*," "*all the day long*;" (v. 2) "*fight proudly*;" (v. 4) "*in God I will praise*," "*flesh*;" (v. 5) "*wrest my words*;" (v. 6) "*waited for my soul*;" (v. 7) "*cast down the peoples*;" (v. 8) "*testest*," "*tears into thy bottle*," "*thy book*;" (vs. 10, 11) compare them with v. 4; (v. 12) "*thy vows*;" (v. 13) "*in the light of the living*."
 - 2) Study the parallelism of each verse; e. g., v. 1, three members; 2 and 3 synon. and together synth. with 1; v. 2, synon. or synth.; v. 3, synth.; v. 4, 1 and 2 synon., and together synth. with 3; v. 5, synon.; v. 6, same as v. 4; v. 7, acc. to margin, antith., but acc. to text, perhaps synon.; v. 8, three members; vs. 9, 10, synon.; v. 11, synth. or synon.; v. 12, synth.; v. 13, four members, 3 and 4 synth., and together synth. with 2; 2, 3 and 4 together synon. with 1.
 - 3) Determine the meaning and force of each particular verse; v. 1, a cry for help, because of danger; v. 2, enemies oppose him in multitudes, continually and proudly; v. 3, in time of fear he trusts in God; v. 4, since he trusts in God, how can man harm him? v. 5, they misrepresent him, occasion him sorrow; v. 6, they dog his footsteps for an opportunity to take his life; etc.

* This classification does not include all Psalms which may lay claim to Davidic authorship; only those of which the historical situation is more or less clear.

† Ps. 132 perhaps may better be assigned to the removal of the ark in Solomon's time to its resting place, the temple (2 Chron. 6:41 seq.). Ps. 109 is thought by some to belong to the times of Saul, not those of Absalom.

‡ Consult the various commentaries.

- 4) Determine the logical connection which exists between each verse and that which precedes and follows it: (1) v. 2 is an enlargement of the second and third members of v. 1; v. 3, an expression of confidence in God, notwithstanding the situation described in v. 2; v. 4, a continuation of the thought of v. 3. (2) v. 5, not connected with v. 4; v. 6, continuation of v. 5; v. 7, a prayer for the destruction of those described in vs. 5, 6; v. 8 furnishes ground for the request made in v. 7, viz., God's personal interest in him; v. 9, consequence of v. 8; vs. 10, 11, expression of confidence, in spite of the situation. (3) v. 12 expresses the writer's sense of obligation in view of the deliverance which, in v. 13, he has already received or is sure to receive.
- 5) Discover the theme, and make an analysis of the Psalm upon the basis of this theme; e. g., with the theme *Trust in God in time of Danger*, (1) vs. 1-4, a cry for help, an expression of confidence; (2) vs. 5-11, same thoughts expressed more strongly; (3) vs. 12, 13, thanksgiving.
- 6) Compare the superscription of the Psalm with its contents, and determine (1) whether there is any other external testimony in favor of the Davidic authorship (cf. 1 Sam. 21:11-16; the word "escaped" in 22:1; 27-29); (2) whether there is anything in the Psalm itself which favors the superscription; (3) whether there is anything in the Psalm which opposes the superscription.
- 7) Accepting the Davidic authorship, review the Psalm, endeavoring to grasp as definitely as possible the entire situation which furnished the occasion, and to interpret the contents of the Psalm in accordance with this situation.
- 8) Note carefully the teachings of the Psalm under the following heads:—(1) Attitude of the wicked toward the righteous; (2) God's attitude toward the righteous; (3) God's attitude toward the wicked; (4) The confidence of the righteous in view of God's protection; (5) The duty of the righteous toward God in view of his protection.
3. Upon this or a similar model, take up and work out other Psalms of this period, e. g., 52; 142.

ELEVENTH STUDY.—THE PSALMS OF DAVID—SECOND PERIOD.

[The material of this "study" is furnished by Professor Harper.]

I. PRELIMINARY NOTES.

1. In carrying out the plan of the "Inductive Bible Studies," those who prepare them find difficulties of various sorts. Not the least among these is that of compressing into the space allotted the material that seems to demand admission. Necessarily *much* must be omitted. Perhaps, as it is, the "studies" have been made too comprehensive. We can only repeat what was said in connection with the third "study."
2. The "studies" are intended for students of all classes. Among those who make use of them there will be differences in natural capacity for work, in opportunities for study. Results will vary according to circumstances. One policy, however, must rule, whatever the circumstances: *Only as much of the work outlined should be undertaken as can be mastered in the time one has to devote to it.* Omit one-half, if necessary three-fourths; but learn the remainder.
3. The student has by this time learned that he is expected to do *work for himself*. Is not this, after all, the more satisfactory and profitable method?

II. INTRODUCTORY TOPICS.

1. The Superscriptions. (1) What proportion of Psalms have superscriptions?

(2) In which books of the Psalms are superscriptions more abundant? (3) Classify the superscriptions of the first and second books (1-41, 42-72) under the following heads: (a) authorship; (b) musical terms; (c) circumstances of writing. (4) What is meant by "for the chief musician"? (5) The authority of the superscriptions: (a) their evident antiquity (older than Septuagint; cf. also 1 Chron. 15:20, 21); (b) the fact that in the Hebrew they are a part of the Psalm; (c) their general agreement with the contents; (d) the fact that they are prefixed not indiscriminately, but seemingly with great care. (6) Considerations opposing the authority of the superscriptions: (a) disagreement of MSS. and versions (Septuagint and Syriac); (b) superscriptions in some cases contradicted by contents; (c) only the names of a few authors are given, when probably there were many; (d) superscriptions concerning the circumstances of composition are given only in David's Psalms; why not in others? (7) In view of these considerations, how may the superscriptions be supposed to have arisen, and what, in general, is their value?

2. Authorship.* (1) *David*; number of his Psalms, and in what books? (2) *Sons of Korah*; (a) who were they? (b) number of Psalms? (c) what representation of God do these furnish (44:4; 47:2, 6, 7; 84:3; 45:6)? (d) representation of Jerusalem (cf. Pss. 46; 47; 48; 87)? (e) the principal ideas characteristic of these Psalms? (f) what divine name is commonly used? (3) *Asaph*; (a) who was he? (1 Chron. 16:5; 15:17-21); (b) number? (c) representation of God (cf. 50; 75; 76; 82; and differently, 74:1; 77:20; 78:52, 71, 72; 79:13; 80:1); (d) use of divine names? (4) *Ethan* (cf. 89). (5) *Solomon* (cf. 72 and 127). (6) *Moses* (cf. 90).
3. Classification of Psalms according to Contents and Purpose.† (1) *Historical*; study Pss. 106; 44; 46; 60; 78, noting (a) the standpoint from which they are written, (b) the spirit and purpose, (c) the elements characterizing the national songs of other peoples which these lack. (2) *Personal*; study Pss. 3; 4; 5; 35, noting (a) the circumstances under which they were written, (b) the various phases of feeling to which they give utterance, (c) the underlying principle applicable to individuals of all times. (3) *Liturgical*; study Pss. 150; 24; 95; 96; 100, noting, (a) the evident purpose of these Psalms, (b) their characteristic features, (c) relation sustained to them by modern hymns. (4) *Psalms of Adoration*; study Pss. 65; 8; 19; 50; 90; 104, noting (a) the attributes of God which are celebrated, (b) the breadth and scope of doctrinal statement, (c) the simplicity and grandeur; (d) distinguish between these Psalms and those classified as *liturgical*. (5) *Devotional*; study Pss. 23; 40; 42; 63; 110, as representatives of this class, noting (a) the recital of spiritual experience, (b) the importance attached to the condition of the heart, (c) the longing for communion with or light from God; (d) the attitude assumed towards God's Word; (e) the characteristic features of other classes of Psalms which appear also in this class. (6) *Didactic or Meditative*; study Pss. 1; 15; 37; 101; 133; 139, as representatives of this class, noting (a) the general tone and spirit, (b) the tendency to compare the lot of the wicked with that of the righteous, (c) the lack of the real poetical element; (d) select Psalms of the classes already cited which might also be included in this division. (7) *Messianic*; study Pss. 2; 16; 22; 72; 110, as representatives of this class, noting (a) the historical basis, (b) the principle of the type therein illustrated, (c) the New Testament use of such Psalms, (d) the complete fulfillment in the Messianic kingdom. (8) So far as possible, classify the entire Psalter under these heads.
4. David's Psalms. (1) Number assigned to him in each book? in all? (2) Probability that some have been wrongly assigned him. (3) Various methods of testing whether or not a particular Psalm is to be regarded as Davidic.‡ (4) David's style: (a) "terse, vigorous, rapid;" (b) "easy, limpid, showing no trace of conscious effort;" (c) "marked by unity of treatment and con-

* See articles in Smith's Bible Dictionary, *Korah*, *Asaph*, etc.; also Perowne's Commentary on Psalms, pp. 92 seq., and introductions to all commentaries.

† See Isaac Taylor's "Spirit of Hebrew Poetry," ch. ix. (a most instructive treatment).

‡ Murray, "Origin and Growth of the Psalms," pp. 133-143.

seention of thought." (5) David's language, classical, i. e., pure and without the Aramaic forms which characterize the later writers.

5. **Variation, Repetition and Change.** (1) In Septuagint Pss. 9 and 10 (of Hebrew) make one Ps.; 114 and 115 make one Ps.; 116 makes two (vs. 1-9, 10-19); 147 makes two (vs. 1-11, 12-20); one is added, viz., 151. (2) Probability that Pss. 42 and 43 were originally one; likewise Pss. 113 and 114. (3) Possibility that Ps. 24 (vs. 1-6, 7-10); Ps. 27 (vs. 1-6, 7-14); Ps. 32 (vs. 1-7, 8-11) were each originally two. (4) Compare the repetition with minor variations seen in the case of (a) Ps. 18 and 2 Sam. 22; (b) Ps. 70, with latter part of 40; (c) Pss. 53 and 14; (d) Ps. 108 and 57; 8-12; 60; 7-14. (e) 1 Chron. 16:8-36, and Pss. 96; 105; 106; 147. (5) Probability that verses were sometimes added at a later date, e. g., Ps. 51: 18, 19. (6) What conclusions may be based upon a consideration of these facts?
6. **Use of the Psalms in the New Testament.*** 1) Study Ps. 2:1, 2, noting, (a) the meaning of the passage if interpreted of David or Solomon, viz.: *A great rebellion against an authorized ruler*; (b) the meaning taken in Acts 4:25-28, viz.: *Hostility to Christ of Herod and Pilate*; (c) the principle in accordance with which both these interpretations may be accepted as correct, i. e., *the type*; (d) the testimony of Acts 2:25, in reference to the author and the source of the Psalm.
- 2) Study Ps. 22:1, noting, (a) its meaning in the mouth of David (or Jeremiah); what kind of a cry? (b) the use made of it by the Saviour, Matt. 27:46; Mark 15:34; (c) the explanation of this latter usage.
- 3) Study Ps. 91:11, 12, noting (a) the natural meaning of the passage in its connection, (b) the application made in Matt. 4:6; Luke 4:10, 11; (c) the principle underlying this application.
- 4) Compare in the same way the following: (a) Ps. 8:5-7 with Heb. 2:6-8; (b) Ps. 16:8-11 with Acts 2:25-28, 31; Ps. 110:1 with Matt. 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35; 1 Cor. 15:25, 27; Heb. 1:13; (c) Ps. 22:18 with John 19:24; (d) Ps. 69:4 with John 15:25.
- 5) On the ground of these passages, and others with which you are familiar, formulate two or three principles in accordance with which at least a large proportion of the quotations may be explained.
- 6) As a matter of fact, the New Testament quotation often varies in form from the Hebrew, or the Septuagint, or both; how is this to be explained?

III. THE BIBLICAL LESSON.

1. Read carefully the Psalms supposed to refer to the removal of the ark to Jerusalem, viz.: 15; 24; 30; 101 (comparing, perhaps, 68; 132), and make notes under the following heads:
 - 1) Circumstances under which they seem to have been written (see superscriptions).
 - 2) Expressions which they have in common.
 - 3) Phases of character or feeling to which they give utterance.
 - 4) Expressions indicating the writer's ideas of God, of God's relations to man, of man's relations to God.
 - 5) Expressions which might seem to oppose the alleged circumstances under which the Psalm was written.
2. Read those Psalms which, perhaps, may have been written during his wars, viz., 2(?) ; 20; 21; 60(?) ; 110, and make notes under the heads given above.
3. Treat Pss. 20 and 21 according to the outline given of Ps. 56, in the tenth "study," considering in order (1) the special expressions which need expla-

* Cf. Toy, "Quotations in the New Testament," *Chas. Scribner's Sons*; Smith's "Bible Dictionary," *Old Testament*, III.

nation, (2) the parallelism of each verse, (3) the meaning of each individual verse, (4) the logical connection existing between the several verses, (5) the theme and analysis of the Psalm, (6) the superscription in its relation to the contents, (7) the contents in view of the Davidic authorship, (8) the important teachings of the Psalm.

4. Read Pss. 51 and 32 in connection with the story of David's sin (2 Sam. 11; 12), and make notes under the following heads:
 - 1) The circumstances under which these Psalms were written: (a) Ps. 51, immediately upon his coming to realize the enormity of his sin; (b) Ps. 32, "a review of his experience somewhat later, in which he dwells upon the blessedness of forgiveness obtained, and describes the misery he had suffered while his sin was still unconfessed and unrepented of."
 - 2) The expressions contained in each which relate (a) to the character of the sin; (b) to his appreciation of his sinfulness; (c) to his desire to be forgiven; (d) to God's attitude towards sinners.
 - 3) The support given by the contents of these Psalms to the statement of the superscriptions that they are Davidic.
 - 4) The apparent impossibility that vs. 18, 19 of Psalm 51 could have been written by David.

TWELFTH STUDY.—THE PSALMS OF DAVID—THIRD PERIOD.

[The material of this "study" is furnished by Professor Harper.]

I. PRELIMINARY NOTES.

1. Is there not danger, after all, that we shall expend all our energy in seeking for traces of historical connection between a given Psalm and the events which perhaps furnished the occasion of its origin, and forget what is of greater importance, the great teachings which the Psalm was intended to convey at the time of its writing, and during all time?
2. The work of the Bible-student is two-fold:—(1) *To transfer himself* to the times and circumstances in which a given passage was first written; *to study the passage* in the light of these times and circumstances, and *discover*, from this study, the underlying *principles* which it illustrates and teaches. (2) *To apply these principles* to himself, his own times, his own circumstances. We may, for convenience, term the first part of the work *study*, the second, *application*.
3. We may divide all Bible-students into three classes:—(1) Those who study, but do not apply; (2) Those who apply, but do not study; (3) Those who study and apply.
4. There are many good men who become so engrossed in the first part of the work, the critical study, that they lose sight of the end for which they took it up. This class is a select one, including many of the world's greatest scholars.
5. A large number of Bible-students spend all their time in applying—*what?* Their own ideas and conceits, their own fancies and errors; for they have not *studied*. They have actually forgotten that, in the work of application, one must have *something* to apply. Could any thing be more absurd? It is this mistake that is proving fatal in the case of a considerable proportion of Sunday-school Bible-work, namely, too much application, too little material to apply.
6. The *ideal* Bible-student is one who both studies and applies. This class needs to be increased. Who that is not now a member will join it?

II. LITERARY TOPICS.

1. The Messianic Idea in the Psalms.* (1) Note in Psalms 2; 20; 21; 45; 72; 110, the various representations of the Messiah as *King*. (2) Note in Pss. 22;

* Consult various commentaries, especially Perowne, on the individual Psalms; introduction to Perowne's commentary, pp. 41-54; Briggs' "Messianic Prophecy," pp. 60-63.

69, the expressions which refer to the Messiah as a *prophet and sufferer*. (3) Note in Ps. 110 the representation of the Messiah as a *priest*. (4) In what sense may these Psalms have been true of David or the original speaker, and yet, at the same time, true of the Messiah? (5) Granting that Ps. 40:7-9 (Heb. 10:5-7) is Messianic, is it possible for vs. 10-12 of the same Psalm to be so interpreted? Why not? Inference to be drawn from this? (6) In the same way, (a) Ps. 41:9, according to John 13:18, refers to the Messiah; but (b) is the first half of this verse quoted by Christ? and (c) would v. 10 be possible in the Messiah's mouth? (7) On the ground of these passages formulate two or three principles in accordance with which the Messianic application of the various Psalms seems to be regulated.*

2. Expressions referring to Uprightness, Perfection. (1) Examine Ps. 7:3-5; 17:3; 18:20-22; 19:13, etc., and note expressions which seem to exhibit a self-righteous spirit. (2) Compare, on the other hand, such expressions of an opposite character as are found in Ps. 51. (3) Explain the sense in which the first class of passages is to be taken.†

3. The Imprecatory Element in the Psalms.‡ (1) Read Ps. 35:58; 59; 69; 109, and note expressions which seem to have the force of *curses*, and to be uttered in a vindictive spirit. (2) Examine also Ps. 32:7; 92:4; 18:37-43; 37:12-15; 52:5-7; 63:9-11; 137:7-9. (3) Weigh each of the following considerations, and decide whether individually or collectively they assist in a better comprehension of these passages:§ (a) The verbs should be translated as futures, and not as imperatives or optatives, e. g., Ps. 109:9, *His children shall be fatherless*, etc., instead of *Let his children be fatherless*, etc.; but is this grammatically possible? (b) The Old Testament did not teach the duty of loving and forgiving enemies; a different standard existed; but see Exod. 23:4,5; Prov. 24:17,18; 25:21,22; Ps. 7:4, and story of Joseph in Genesis. (c) These denunciations are personal, and are to be judged as we judge David's great sin; what objection to this view? (d) After all, this element is very slight, and to be explained as due to the *vehemence of oriental expression*. (e) These expressions are not personal; David's enemies were God's enemies; it is because of the insults which God has received that he utters them; David's feelings against his own enemies are described in Ps. 35:12,13. (f) They are an expression of outraged justice, forbearance having ceased to be a virtue; they express that feeling common to all ages, that the wicked deserve punishment. Do not many Christians of to-day *pray* that the convicted murderer may not escape hanging? (g) They are intended for dark days, days when the wicked are in power, when resentment becomes "the holiest of instincts."

4. Attitude of the Psalter Towards the Law.¶ (1) Read Pss. 1:2; 19:7-11; 40:8; 89:30-32; 94:12; 119:1-8, 72, 77, 97, 165, etc., and note the general feeling entertained by the Psalmists for the law. (2) Compare (a) the words "*I will order unto thee*," Ps. 5:3 with Gen. 22:9; Lev. 1:7,8; (b) "*will whet his sword*," Ps. 7:12 with Deut. 32:41,42; (c) Psalm 8, its thought and order with Gen. 1:26,27; (d) Psalm 17:8 with Deut. 32:10,11; (e) Ps. 18:2 with Deut. 32:4,37; and note the verbal correspondences. (3) Compare (a) Ps. 3:3 with Gen. 15:1; (b) Ps. 4:3 with Exod. 11:7 seq.; (c) 4:6 with Num. 6:26,27; (d) Ps. 9:12 with Gen. 9:5; (e) Ps. 11:6 with Gen. 19:24,25; (f) Ps. 18:16 with Exod. 2:10; (g) Ps. 50:5 with Exod. 24:5-8; (h) Ps. 66:11,12 with Exod. 14:22; and note the references to historical events narrated in the Pentateuch and the seemingly fortuitous character of the references. (4) Compare (a) Ps. 4:6 with Deut. 33:19; (b) Ps. 10:14,18 with Deut. 10:18; (c) Ps. 15:4,5 with Exod. 22:25; 23:8; (d) Ps. 26:6 with Exod. 19:6; 30:20; (e) Ps. 27:6 with Num. 10:10; (f) Ps. 54:6 with Num. 15:3; (g) Ps. 56:13 seq. with Num. 15:1-16, and note the references to *legal portions* of the Pentateuch; (5) study Ps. 16 and compare (a) v. 4 with Exod. 23:13; (b) v. 5 with Num. 18:20; Deut. 10:9; 18:1,2; (c) v. 6 with Josh. 17:5; (d) v. 9 ("glory") with Gen. 49:6. (6) Study Ps. 51:16,17; 50:7-16 and determine their meaning in view of the Levitical ordinances; (7) Formulate a

* See Gardiner's "Old and New Testaments in their Mutual Relations." Lects. viii.-xii. New York: James Pott & Co.

† See Perowne's Commentary on the Psalms, pp. 59, 61, and other commentaries *in loc*.

‡ See introduction to various commentaries.

§ Taken from Smith's "Bible Dictionary," *Imprecatory Psalms*.

¶ See Hissell's "The Pentateuch; Its Origin and Structure;" Ch. x. Perowne's Commentary on the Psalms, Introduction, pp. 55-58.

statement covering the conclusions reached in this study, as to (a) the priority of the Pentateuch; (b) verbal, historical and legal correspondences between the Psalms and the Pentateuch; (c) the spiritual life manifested in the Psalms as an outgrowth and result of the Pentateuchal laws.

III. THE BIBLICAL LESSON.

1. Read carefully the Psalms connected with Absalom's rebellion, in the following order: (a) 63, written in the wilderness during the flight before the passage of the Jordan; (b) 3; 4, morning and evening hymns, after passing the Jordan; (c) 26; 62, which perhaps refer to the traitors who deserted him; (d) 23; compare v. 5 with 2 Sam. 17:27-29; (e) 27; 28, during his exile at Mahanaim; (f) 69; 109 (doubtful), which have been thought to refer to Ahithophel's treachery;—making notes under the following heads:

- 1) Expressions which indicate an eager desire for the privileges of the sanctuary.
- 2) Trust in God, that he will continue to help.
- 3) Assurance that in the end he will be delivered.
- 4) Internal evidence in favor of the Davidic authorship of any or all of these Psalms.

2. Take up exhaustively Psalm 23, and treat as follows:

- 1) Read the Psalm and mark every expression which seems to need explanation, and with such helps as are within reach determine its force; e. g., (v. 1) "*my shepherd*," "*I shall not want*;" (v. 2) "*still waters*," better "*waters of refreshment*;" (v. 3) "*restoreth my soul*" (cf. 19:7, "*paths of righteousness*," "*for his name's sake*;" (v. 4) "*valley of the shadow of death*," better "*valley of deep darkness*," "*thy rod and thy staff*;" (v. 5) "*prepared a table*" (2 Sam. 17:17-29), "*in presence of mine enemies*," "*anointed my head with oil*," "*cup runneth over*;" (v. 6) "*goodness and mercy*," "*will dwell in the house of the Lord*," better "*I shall return to dwell*," etc.; "*forever*."
- 2) Read vs. 1-4, and make an effort to interpret the language in strict accord with the figure; determine whether there is a single expression which cannot be taken literally as if uttered by a sheep, (e. g., (a) "*thou restorest my soul*" = "*thou dost revive, quicken me*," the words *my soul* being often used in the sense of *my life*, or even *myself, me*; (b) "*paths of righteousness*," etymologically *paths of straightness* (paths that are not crooked and difficult); (c) "*for his name's sake*" = "*for the sake of the shepherd's reputation*;" (d) "*valley of deep darkness*" = the dark ravines through which a Palestinian shepherd must often lead his flock), and note the influence of David's early shepherd life upon the diction.
- 3) Read vs. 5, 6, studying closely the second figure employed, that of a *host*, and compare with the narrative in 2 Sam. 17:27-29.
- 4) Study the parallelism and strophic organization of the Psalm according to the following translation and division:*

"Jehovah is | my shepherd | I cannot want.
In pastures | of green grass | He causeth me to lie down;
Unto waters | of refreshment | He leadeth me;
Myself | he restoreth | —

"He guideth me | in paths | of righteousness | for His name's sake;
Also | when I walk | in the valley | of dense darkness,
I fear not | evil, | for thou art | with me,
Thy rod | and Thy staff | they | comfort me.

* By Prof. C. R. Briggs, in "Biblical Study," pp. 282, 283. It is given here because the old translation has become so familiar to all readers as to have lost its force in many particulars.

"He prepareth | before me | a table | in the presence | of my adversaries ;
 Has he anointed | with oil | my head. | my cup | is abundance ;
 Surely goodness | and mercy | pursue me | all the days | of my life,
 And I shall return | to dwell in the house | of Jehovah | for length | of days."

[This presentation is three-fold : (1) three strophes each of four lines ; (2) the parallelism of the members ; (3) the measurement, viz.: *first* strophe, three measures or tones ; *second*, four measures ; *third*, five measures.]

- 4) (a) Note the differences between Professor Briggs' translation and that of the R. V. ; (b) determine the meaning and particular force of each line, as above presented ; (c) determine the logical connection between each line and that which precedes and follows it ; (d) determine the general force of each of the three strophes and the relation which they sustain to each other.
 - 5) Discover the theme of the Psalm and make an analysis upon the basis of this theme.
 - 6) Consider the three views which are maintained as to the time in David's life at which this Psalm was composed ; viz.: (1) when he was a youth shepherding his father's flocks ; (2) when he was fleeing from Absalom ; (3) when old and ready to die, he looks back upon his life fraught with so many dangers ;—and produce reasons for and against each.
 - 7) Note carefully the teachings of the Psalm under the following heads : (1) God's care manifested towards those who are in his keeping ; (2) The situation of men as a result of this care.
3. Upon this or a similar model take up and work out other Psalms of this period, e. g., 3 ; 4 ; 27 or 69.

OLD TESTAMENT NOTES AND NOTICES.

Rev. F. W. Bartlett has been appointed Instructor in Hebrew in Williams College, Williamstown, Mass.

Professor Alexander Meyrowitz, Professor of the Hebrew Language and Literature in the University of the City of New York, is dead.

Richard J. H. Gottheil, Ph. D. (Leipzig), has recently been appointed Professor of Syriac and Rabbinical Literature at Columbia College.

Prof. Dr. C. H. Toy, of Harvard, will spend the next year in studying and traveling in Europe. He has been given a year's leave of absence for this purpose.

Prof. E. C. Mitchell, D. D., translator of Gesenius' Hebrew Grammar, and editor of the American edition of Davies' Hebrew Lexicon, has been called to the presidency of Leland University, in New Orleans.

"The Holy Land and the Bible: a Book of Scripture Illustrations gathered in Palestine," by the Rev. Cunningham Geikie; will appear this month from the press of Messrs. Cassell & Co. The author has been engaged for several years on this work, and visited Palestine to collect the material for it.

Complete courses in the Semitic Languages and Literature are now offered by the University of Pennsylvania. The Biblical Hebrew is taken by Prof. Jno. P. Peters; Assyrian, Babylonian and Ethiopic by Prof. Hermann V. Hilprecht; and Arabic, Syriac and Rabbinical Hebrew by Prof. Morris Jastrow, Jr.

There has been organized at Yale University a Semitic Club, somewhat after the style of the *Seminar* in the German Universities. It will meet twice a month, and topics of general interest bearing on the Semitic languages and literature will be discussed. Special attention will also be given to Semitic *Bibliography*. The latest books in this department will be discussed at each meeting.

Under the title, "Pen Pictures of Paris Worthies," the *Jewish Messenger* has been giving some short and very interesting biographies of Jules Oppert, the Parisian Orientalist. The great French Assyriologue, Joseph Halévy, the founder of the Anti-Akkadist school of Assyriology; and Hartwig Derenbourg, the favorite Arabic pupil of Fleischer,—are among those who have already been noticed.

The first lecture before the Church Woman's Institute, of Philadelphia, was delivered by Prof. Jno. P. Peters, in Bible Course, Tuesday, October 18. About one hundred members were present. The following examination questions were issued: 1. What is meant by Messianic? 2. Give examples of three classes of Messianic passages in the Old Testament? 3. Point out the Messianic passages in Amos and Hosea? 4. To which class or classes of Messianic passages do they respectively belong? 5. When and under whose reigns did Amos and Hosea prophesy, respectively? 6. Give a brief statement of the social and political conditions of Israel at the time of Amos? (Answer to no one question to exceed thirty words.)

In Amherst College an eclectic course in Semitic study extends through the first and third terms of the senior year. During the first term, by means of lectures, supplemented by prescribed readings the results of which are presented in abstracts, the Semitic languages are considered in their peculiar genius, in contrast with the Indo-Germanic, as manifested in their several dialectic varieties, and the tongues of the family are briefly treated individually, in the order of their literary development. In addition to the lectures and accompanying work, the elements of Hebrew are taken up during this term. In the third term, the advanced study of Hebrew is prosecuted, in connection with an introductory study of comparative Semitic grammar and lexicography. The work of the department is conducted throughout from the philological point of view.

Keil, the Old Testament commentator, has, it seems, ceased all literary work. He has left Leipzig, where he had been living for about twenty years, and has gone to live with his son, who is pastor. Keil never was professor in Leipzig. He was one of the leading men in the theological department at Dorpat, in the German Baltic provinces of Russia. According to Russian law, a professor who has lectured steadily for twenty-five years, may retire upon a liberal pension after that period. This Keil did, and fully a score of years ago went to Leipzig. It was there that he, in conjunction with Delitzsch, began the well-known series of commentaries. Keil alone continued the work into the New Testament, and has covered about one-half of the ground. Apparently, though, this series will never be completed. Keil is now about eighty, a small, nervous man, weighing less than a hundred pounds. He stands absolutely alone among the scholars of Germany, as the last representative of Hengstenberg's school, a conservative of the conservatives. The new conservatism, which probably finds its best expression in Zöckler's *Handbuch*, and in the commentaries edited by Strack and Zöckler, is progressive in character, adopting what candid examination seems to settle as the reliable results of criticism.

The second *heft* of the Journal of the German Oriental Society for 1887, contains an article intended chiefly for American readers. It is a searching, though fair and honest examination into the literary merits of Dr. Gustav Seyffarth, the Egyptologist, who died in New York one year ago, at the age of eighty-nine. He was, from the beginning, the adversary of Champollion, and set up his own system against that of the great Frenchman's. German and other Egyptologists, to a man, have accepted Champollion's system, and Seyffarth has all along regarded himself as martyr to truth, because he connected with his system most emphatic conservative views concerning the Bible and its contents. Americans, who did not hear the other side of the story, were inclined to sympathize with Seyffarth and regard his claims as, at least in part, well-grounded. In the article mentioned, Seyffarth's successor in Leipzig, the Egyptologist and novelist Ebers, shows conclusively that the hieroglyphic system of Seyffarth was rejected because it could not stand sound scientific tests. He illustrates the peculiar character and methods of the deceased by copious extracts from his letters, and makes a rational and reasonable argument for the prevailing and accepted system. The article is written in the best and most charitable spirit, and pays due regard to the real merits of the deceased Egyptologist.

▷BOOK ❖ NOTICES.◁

THE STORY OF ASSYRIA.*

This is a popular book for popular readers. Mme. Ragozin has collected the chief facts connected with the rise, existence and fall of the great Assyrian empire, and has presented them to us in a clear and, one might almost say, scientific style. The book will be full of interest to those who desire to get a general idea of the doings of this great people, without attempting to enter into those details of language and geography which are generally reserved for scholars and specialists. English readers are much indebted to Mme. Ragozin for this sketch, as, up to this time, nothing on this subject had appeared in English.

Many of the opinions given are necessarily only tentative, as the researches of the next ten years will bring about many changes. The author has, in general, made use of the best helps that were available to one who is not a specialist in this line. Too much reliance, however, has been placed in the antiquated translations of Assyrian and Babylonian texts contained in the *Records of the Past*. In several places, the author has been led astray by following, blindly, wrong translations found in these Records. It seems rather strange that among the numerous short histories of Assyria and Babylonia, not a single one has been written by a scholar who was able to test the correctness of the popular translations which have appeared in books and magazines from time to time.

SOPHOCLES' GREEK LEXICON OF THE ROMAN AND BYZANTINE PERIODS.†

This work has already been long familiar to specialists in Greek literature; but the publication of this elegant memorial edition under the supervision of Professor J. H. Thayer, D. D., of Harvard University, calls for renewed mention and commendation of it. Its author was a native Greek, and was well acquainted with his own language in all its variations from the classical to the modern. Probably no scholar had explored the literature of post-classical Greek so thoroughly as Professor Sophocles. This lexicon represents the Greek language in the long period of gradual transition which saw ancient Greek transformed into modern Greek. It is one language from the classic period until now, though greatly changed in forms, syntax and vocabulary.

We wish to call attention to the value of this lexicon for the biblical student. The New Testament was written after the decay of the classic Greek language

* THE STORY OF ASSYRIA, FROM THE RISE OF THE EMPIRE TO THE FALL OF NINEVEH. (Continued from "The Story of Chaldea.") By Zenaïde A. Ragozin, New York: G. P. Putnam's Sons. 1887. 8vo, pp. 432. Price, \$1.50.

† GREEK LEXICON OF THE ROMAN AND BYZANTINE PERIODS, FROM B. C. 146 TO A. D. 1100. By E. A. Sophocles. Memorial ed. New York: Chas. Scribner's Sons. Pp. 1188, \$10 net.

had begun. Its syntax and, to some extent, its vocabulary belong to the early stages of that transformation alluded to above. This lexicon enables to trace onward the changes in form and vocabulary which had begun in the period to which the New Testament belongs. It is therefore a valuable aid to word-study for the specialist in biblical philology. The introduction contains a historical sketch of the various transition-periods of the language and a list of the chief authors belonging to each. It is presented in a superb form by the Messrs. Scribner of New York.

THE STORY OF THE PSALMS.*

The title is deceptive. Not the story of *the Psalms*, but of *some* Psalms—eighteen of them. These chapters are good examples of historical exposition. If any one desires to see how wonderfully fresh and living these ancient songs become when they are placed in the setting of their historical circumstances, let him read this book. This is its characteristic excellence. Old familiar Psalms, like the Twenty-third, the Fifty-first, the Ninetieth, gleam and glow like newly polished jewels. The writer is well-read in modern exegetical literature, and is master of an attractive style. There is nothing particularly new or striking either in the method or the materials, but the general impression is pleasing. We are ready for more of the same sort. Other preachers would do well to master this excellent method. Congregations of Christian people everywhere would be instructed and stimulated by similar discourses—for we suspect these to have been once sermons. The book is to be commended to Bible students as an excellent road to a true knowledge and use of the Psalter. It may prepare the way for some into a conception of these Songs hitherto undreamed of. To all it will be elevating and inspiring.

* THE STORY OF THE PSALMS. By Henry Van Dyke, D. D., Pastor of the Brick Church in New York; author of "The Reality of Religion." New York: Chas. Scribner's Sons, 1887.

CORRESPONDENCE SCHOOL OF HEBREW.

One hundred or more men have already, at this early date, indicated their purpose to attend a Summer School next season. It is as yet too early to announce details. It may, however, be taken for granted that the usual schools will be held, with perhaps one or two additional ones. Many applications have been received for a school in Toronto, Canada. A large number of names has been pledged, provided a school shall be established at Kansas City, Mo. Still others, and the number of these is very large, want a school in Atlanta, Ga. What answer can be given to these requests? Simply this: If the gentlemen in a certain section of the country are determined to have a School of Hebrew in that section, if they will guarantee sufficient patronage, and secure sufficient funds to make the school a success, it will, of course, be organized. The Principal cannot forecast the action of the executive committee in reference to such applications, and would in no way commit them to the matter. Nevertheless, it is safe to move forward. In order, therefore, to ascertain more accurately the feeling of gentlemen in the sections above referred to, correspondence is invited from any one living in those sections who would favor the establishment of such a school, and who would be able to assist its establishment either by his presence as a pupil, or financially. Action will be taken about January 1st.

There are about ninety men in the Correspondence School of Hebrew who need a complete stirring up. They are discouraged, exceedingly discouraged. Why? For all sorts of reasons. Chiefly, however, because driven by pressure of other work, perhaps a revival, they temporarily dropped their Hebrew some three, six or nine months since, and having once dropped it they have not had the vigor of soul to take it up again. They had no idea that so long an interval would elapse before resuming; nevertheless, they are still in the list of "delinquents." If there were only something to stir them up; if, for example, the Principal could drop in and talk *at and with* them for a half-hour or so, the inertia (this is really the trouble) would be overcome. This paragraph is not intended to be an indefinite one. The writer has the *names* of these gentlemen before him. A good deal of thought has been given towards devising a plan to bring about this stirring up. If there could be concerted action in the matter, perhaps something would be accomplished. Here is a proposition: That these gentlemen (the name of each one is familiar to himself) arrange to overcome this inertia; in other words, to send in that "next" recitation-paper—shall we say November 15th? Let November 15th be a red-letter day in the annals of the School, as being the day on which ninety "delinquents" became "work-

ers." This would actually be better all around than the reception of ninety new names for enrollment on one day. Can it not be done? Is any one doubtful as to whether he is one of the "ninety," a card to the Principal will settle the doubt.

It is a somewhat surprising fact that the average number of examination-papers sent in by students in foreign lands, is much larger than that of students in the United States and Canada. We would naturally expect the facts to be just the opposite, on account of the disadvantage resulting from the time consumed in the exchange of correspondence. The recipient of the first prize last year was a pastor in Ireland. Several of our best workers are missionaries, and yet what other class has so many demands upon time and strength? Is there not, in these facts, some indication that the delinquency so prevalent is, in many cases, to be attributed not so much to lack of time as to a lack of vital and enthusiastic interest in the work? While some, doubtless, cannot, others as certainly *can* make time for this work, if they *will*.

The following persons have been enrolled in various courses, within the last month:—Rev. David Anderson, Bart, Pa.; Prof. G. P. Anderson, Whitman College, Walla Walla, W. T.; Rev. W. E. Bates, Goshen, Wyoming Ter.; Rev. S. S. Bergen, Laurel Hill, Pa.; Rev. John Chapple, Bradley, Bilston, Staffordshire, Eng.; Rev. Chas. G. Crooks, Richmond, Ky.; Rev. S. O. Curtice, Middlefield, Conn.; Rev. N. P. Dame, Winchester, Va.; Rev. W. M. Dame, Baltimore, Md.; Mr. A. M. Hilliker, Faribault, Minn.; Mr. D. Davis Joseph, Bryn Awel, Rhedol, Neath, South Wales, Great Britain; Rev. T. H. Lacy, D. D., Weston, W. Va.; Rev. O. A. Landell, Madrid, Iowa; Mr. Henry P. Lane, Chicago, Ill.; Rev. P. McIntyre, Faison, N. C.; Mr. W. J. McKnight, Beaver Falls, Pa.; Rev. L. A. McLean, Chatham, Va.; Rev. J. H. Messenger, Mechanicsville, N. Y.; Rev. C. L. Noyes, Somerville, Mass.; Rev. A. A. Quinlan, College Mound, Mo.; Mr. F. A. Race, DeLand Univ., De Land, Fla.; Mr. W. W. Ranney, Williams College, Williamstown, Mass.; Prof. F. M. Tower, Cornwall-on-Hudson, N. Y.; Rev. J. T. Whitley, Elizabeth City, N. C.

Graduates for the month ending October 20th: Rev. Wm. Chinn, Accomack C. H., Va.; Rev. Geo. Dunlap, Peotone, Ill.; Rev. Henry Easson, Latakia, Syria; Rev. John Hoffman, Baldwin, Wis.; Mrs. Decatur Morgan, New Haven, Conn.; Prof. F. M. Peterson, Southern Univ., Greensboro, Ala.; Prof. W. S. Red, Stuart Seminary, Austin, Tex.

With perhaps one exception, these persons have all signified their intention to proceed at once with another course. In fact, several have already done so.

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

- History of the Jews.* By Rev. H. C. Adams, 8vo.8s.
The Christian Fulfillment and Uses of the Levitical Sin-offering. By Rev. H. C. Batchelor. 8vo.5s.
The Diseases of the Bible. By Sir R. Bennett (in By-Paths of Knowledge Series). 8vo. 2s.6d.
People's Bible, Vol. VII, 1 Samuel 18-1 Kings 13. By Jos. Parker. 8vo.8s.
Elijah, his Life and Times. By Rev. W. Milligan. 8vo.2s.6d.
Sermons on Old Testament Characters. By Rev. J. Lloyd. 8vo.5s.
Recherches bibliques. By J. Halévy, 6 fasc. Versailles; Cerf et fils, 1887. 8vo, pp. 42.
History of Israel and Judah, from the decline of the two Kingdoms to the Assyrian and Babylonian Captivity, being the seventh and concluding volume of Bible History, containing full Scripture Reference and Subject Index to the whole series. By A. Edersheim. London: Tract Society, 1887. 8vo.3s.
De l'ordre des livres canoniques dans l'Ancien Testament (Extrait de la Revue chrétienne). By A. Sabatier. Alençon; Guy, 1887. 8vo, 14 pp.

ARTICLES AND REVIEWS.

- Ueber Purim und Purimfeste.* By P. de Lagarde in Prot. Kirchenzeitung, No. 35.
The Story of Job. By J. N. Miller in Cumberland Presbyterian, October 6, '87.
The Bible God's Word. By Jno. B. Helwig in Pulpit Treasury, October, '87.
The Cherubim. By J. M. McNulty in Homiletic Review, October, '87.
Etymology as an aid to Preachers. By Alex. Wilder, ib.
Modern Biblical Criticism. II. Its Results. By C. H. Toy in Unitarian Review, October, '87.
Is the Account of the Creation in Genesis one of a Parallel Series? By W. P. James in Transactions of the Victoria Institute, xxi. 3.
The Date of the Pentateuch. By W. Robertson Smith in Contemporary Review, October, '87.
Archæology and the Date of the Pentateuch. By Reginald Stuart Poole in Academy, October 1, '87.

- Archæology and the Date of the Pentateuch.* By W. Robertson Smith in Academy, October 8, '87.
The Hebrew Movement: Its Past and Future. By W. R. Harper in Presbyterian Quarterly, October '87.
Die Theodicee in den Psalmen. By G. Sturmsels in Der Beweis des Glaubens, September, '87.
Das Buch Daniel und die assyriologische Forschung. By O. Andreä, ib., July, '87.
Abfassungszeit und Bedeutung des Buches Baruch. By H. Grætz in Monatschr. f. Gesch. u. Wiss. des Judenthums, No. 3, '87.
Ueber die sieben oder acht Arten Frömmigkeit [im Talmud]. By Krüger in Theol. Quartalschr. No. 3, '87.
Études sur le Deutéronome. I. La Composition du Deutéronome. By L. Horst in Revue de l'hist. des religions, July-August, '87.
Higher Criticism.—The Canonical Prophets and the Religion of Israel. By C. W. Gallagher in Methodist Review, July, '87.
Johannes Buxtorf's des Vaters Targum commentar Babylonica. By A. Merx in Ztschr. f. wiss. Theologie, No. 4, '87.
Oriental Lesson-Lights. By Isaac H. Hall in S. S. Times, October 1, 8, 15, 22, '87.
Inductive Bible-Studies. By W. R. Harper, ib., October, 15, '87.
Howard's (Nicholas) Beiträge zum Ausgleich zwischen alttestamentlicher Geschichtserzählung u. s. w. By Friedrich Delitzsch in Lit. Centralblatt, October 1, '87.
Savoureux's (Eugene le) Études historiques et exégétiques sur l'Ancien Testament. By A. Kuenen in Theol. Tijdschrift, September, '87.
Ryssel's Untersuchungen ueber die Textgestalt und die Echtheit des Buches Micha. By A. Kuenen, ib.
Cheyne's Job and Solomon; or the Wisdom of the Old Testament. By A. Kuenen, ib.
Gossrau's (G. W.) Commentar zur Genesis. By Karl Budde in Theol. Litzzeitung, September 21, '87.
Strack's (H. L.) Einleitung in den Talmud. By E. König in Theol. Litblatt., No. 28, '87, and by Carl Siegfried in Prot. Kirchztz., No. 36, '87.
Nehemiah. By Marcus Dods in Expositor, October, '87.
Sisera and Jael. By A. Moody Stuart, ib.

➤THE OLD TESTAMENT STUDENT.◀

VOL. VII.

DECEMBER, 1887.

No. 4.

IN his admirable article on "The English Bible and the College Curriculum,"* an article, by the way, which should be read by every college-professor and by every member of a board of trustees, the Rev. Samuel H. Lee makes this remark:

"To a young man who has enjoyed ten years of intellectual training and growth, notions of his childhood seem of little worth. If he have no other than a boy's conception of the Bible, the book has a slight hold upon his respect. Unless he be held by a vital religious life, he easily infers that such a book as he thinks the Bible to be, is unworthy of the confidence of a rational mind. Ignorance of the Bible is one occasion of doubt. Large, intelligent study of it is an effective remedy for doubt. Many things, by themselves perplexing, are made clear and forceful when seen in their historic connection. One who sees the book in its parts and in its unity, who gets a proper idea of the growth and relations of it, is compelled to accord to it profound respect and confidence."

FACTS are stubborn things, and at their first appearance not always welcome. It is not an unusual event for them to disturb some favorite theory; and the theory thus disturbed seems to suffer a sort of injustice which quickens sympathy and strengthens attachment. In all spheres of human activity theories have frequently suffered from an attack of facts. But in spite of all noisy fluttering on the part of theories and of loud protestation on the part of their champions, facts have had a cool way of persisting. Still it is of *facts* only that this may be said. Many inferences not yet beyond challenge pose as facts, and it takes a keen eye to detect in these inferences the absence of an established right and title to the rank of facts. Is it not true that some (perhaps many) of the brilliant deliverances of scholars are not

* *New Englander and Yale Review*, November, 1887, pp. 360-372. New Haven: William L. Kingsley.

yet entitled to all the importance which is now claimed for them? They may be facts, and facts which will destroy some cherished preconceptions concerning Bible questions. Chronologies, theologies, eschatologies *may* have to be recast. Assyriology, for example, abounds with brilliant hints at new interpretations of Scripture. But is it yet time to accept these brilliant hints as established facts? When they really establish their claim, then we may be sure that they are with us to stay. But whatever changes they may bring to pass, they cannot disturb the great basal truths. "The foundation of God standeth sure."

EVERY reading man will admit that a biblical allusion will give point to an argument or round out a period as will no other classic allusion. Macaulay's *Essays* are examples of the great indebtedness of forcible and elegant English to the Bible for its most finished point-ness. Note a few instances taken at random from these writings:

"Surely there is no sword like that which is beaten out of a ploughshare."

"The times of refreshing came to all neighboring countries. One people alone remained, like the fleece of the Hebrew warrior, dry in the midst of that benignant and fertilizing dew. While other nations were putting away childish things, the Spaniard still thought as a child, and understood as a child."

"The literature of France had been to ours what Aaron was to Moses, the expositor of great truths which would else have perished for want of a voice to utter them with distinctness."

"You never saw his opinions [those of Sir James Mackintosh] in the making, still rude, and requiring to be fashioned by thought and discussion. They came forth like the pillars of that temple in which no sound of axes or hammers was heard, finished, rounded, and exactly suited to their places."

"With every right to the head of the board, [Mirabeau] took the lowest room, and well deserved to be greeted with—Friend, go up higher."

These are but a few extracts. The number might be greatly enlarged. In reading classic English such passages might profitably be marked. An exercise of this kind would be sure to show that the most telling literary effects—to say nothing of others—are produced by a ready use of what is in the Bible.

ONE of the necessary things, in these days is the purchase of books. Some students of the Bible, among them many ministers, are disposed to regard book-buying as something superfluous. If they have *Scott* or *Henry*, and a copy of the abridged edition of Smith's Bible Dictionary, nothing more is needed. There are some

who are so unfortunately situated as not to be able to purchase books, though keenly appreciating the lack of them. There are others who, though all the time buying, never have a well-selected library. Do men in buying books realize that, in case the book purchased proves worthless, they have thrown away not only the money thus expended, but also the time given to the perusal of the book? that instead of being advanced and helped, they have been put back and injured? There is no part of a student's work in which greater care should be shown than in this matter of selecting books. One's whole work, his method of thought, will be to a greater or less degree determined by the books which he studies. In what is said here, particular reference is made to the study of the Bible. A single glance at a minister's library will inform us pretty accurately as to the kind of food which he furnishes his hearers. Do we see C. H. M., Jukes, "Treasury of David," etc., etc.? The case is a clear one. Do we see Delitzsch, Perowne, Cambridge Bible for Schools and Colleges, "Current Discussions," Bissell on the "Pentateuch," Briggs on "Messianic Prophecy," etc., etc.? The case is equally clear. But note carefully: we do not suppose for a moment that in the latter case the minister preaches to his audience Delitzsch or Perowne, the theories of the Pentateuchal problems, or the debated questions which relate to prophecy. This is exactly what he does *not* do. The presence of these books upon his shelves, supposing that he has read them, indicates his method of work, his style of thought. They indicate that his preaching is fresh and suggestive; that he may pass the dead-line of fifty without fear. The truth is, a man's library is, generally, an index of his intellectual life. There are notable exceptions; but in most cases the rule holds good.

IT is not so much a question of *how many*, but rather of *what kind*. There are few who can buy one out of ten books which they desire. The fewer it is possible to purchase, the greater should be the care in deciding what these shall be. It is a moment of serious importance, when a young man proceeds to form the nucleus of a future library. His means are limited; books are numerous. Here are six or more commentaries on each book of the Bible; one is all that he can afford. Here are three or four "Introductions," "Histories;" which shall he take? Then he must have some general works on "Philology," on "Criticism," on "Travels." Hundreds of miscellaneous works bearing on this or that feature of the Bible are before his eyes. What shall he do? There is still another factor in the case.

The same book may be excellent for one man, and worthless for another. The decision must be made in view of the man's abilities, temperament and proclivities. Is it then an easy question to mark out a list of works which should be purchased? In his "Letter to a pastor who wishes to invest \$200 in books pertaining to Old Testament Study," Prof. Weidner has undertaken a work the difficulty of which would deter many. It is not to be supposed that any other Old Testament specialist will think that this list is in all respects the best possible. From a somewhat different point of view as to the kind of Bible-study which men ought to carry on, Prof. John P. Peters, of Philadelphia, will furnish a similar list for the January STUDENT. Opinions of other Old Testament specialists will also be presented. Is there any more practical question relating to Old Testament work than that which relates to the books which one ought to purchase?

FALSE METHODS OF INTERPRETATION.

BY PROFESSOR SYLVESTER BURNHAM, D. D.,

Hamilton Theol. Seminary, Hamilton, N. Y.

II. INTERPRETATION WITH A DOUBLE SENSE.

In the Commentary on the Psalms, by Prof. J. A. Alexander, D. D., among the notes on the 16th Psalm, we find what follows: "9. *Therefore has rejoiced my heart and exulted my glory; yea, my flesh shall dwell in security (or confidence).* * * * The second clause is not simply parallel and equivalent to the first, but is rather an actual performance of the duty there described. Having there said that his heart did triumph in the certainty of God's protection, he here proves the truth of his assertion, by professing his assured hope that his whole person, not excepting his material part, shall dwell in safety under that protection. This is applicable both to preservation from death and preservation in death, and may therefore without violence be understood, in a lower sense, of David, who did die and see corruption but whose body is to rise again, as well as in a higher sense of Christ, whose body, though it died, was raised again before it saw corruption.

"10. *For thou wilt not leave my soul to Hell; thou wilt not give thy Holy One to see corruption.* * * * *To see,* i. e. to experience or undergo corruption. Compare the phrase to *see death*, Luke II; 26.—It has been disputed whether שְׁחַת is derived from שָׁחַת and means a pit, or from שָׁחַת and means corruption. Both allegations are probably true, the antecedent improbability of such a double sense and derivation being counterbalanced by the clear analogy of נָחַת, which is of a different sense and gender as derived from נָחַת and נֹחַ. The use of this equivocal expression may have been intentional, in order to make it applicable both to David and to Christ. (See above, on the preceding verse.) To both, the words contain a promise of deliverance from death, but in the case of Christ with a specific reference to his actual escape from the corruption which is otherwise inseparable from dissolution."

We find the same kind of interpretation in Dr. John Gill's Commentary on Isaiah, in which he says, in his notes on 65:13: "*Behold, my servants shall eat, but ye shall be hungry*; which has been verified in a literal sense; for the Christians, the Lord's righteous servants, as the Targum in the several clauses calls them, were, as Eusebius relates, by a divine warning, directed to leave Jerusalem before the destruction of it; when they removed to a place called Pella, beyond Jordan, where they had proper accommodations; while the unbelieving Jews were penned up in the city, and were starved, and multitudes of them died by famine: and in a figurative sense they had a famine, not of bread, or of water, but of hearing the word of the Lord; the Gospel being taken from them, and sent to another people, who received it, and ate it, and were nourished by it."

In studying these examples of the Double-Sense interpretation, we ought first to notice what is the real character, and the essential peculiarity, of this kind of interpretation. Observe, therefore, that we do not have, in these cases, a typ-

ical interpretation. For, in the interpretation of types, the language itself which sets before us the type, has but a single sense. The typical meaning is derived from the study of the real and objective persons, things, or facts, which the language sets before us. These show us, by what they were as historic realities, what is the true nature or character of other realities future to themselves. But, in the quotations from Dr. Alexander, and Dr. Gill, the two senses are found in the language, and in the same word or phrase. Nor do we have to do, in the cases before us, with an interpretation which sets forth a repeated or a continuous fulfillment of prophecy. There are passages in which the only and true sense is one which demands a continuous or a repeated fulfillment. A continuous fulfillment, for example, will alone satisfy the conditions in the case of Deut. 18:15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Here the reference must be, not to any individual prophet, not even to the Messiah as an individual apart from all others like him, but to a continued and a continuous prophetic line or class, to appear and to be used as occasion may demand, of which line the Messiah will indeed be the goal and the head, appearing as *the* prophet *par excellence*. But, in all this, there is no double sense. The language has one meaning, and but one; but this meaning includes, in the totality of its extent, many individuals. It is only the sum total of these individuals, however, which is the real meaning of the language. A passage which seems to have a repeated fulfillment as the real content of its meaning, is Joel 3:1 (Eng. version 2:28), "And it shall come to pass afterward, that I will pour out my spirit upon all flesh," etc. This prophecy was said by Peter, in Acts 2:16 seq., to have found a fulfillment in the events of the day of Pentecost. But Peter did not say, nor can we suppose, that the events of that day exhausted the thought of the prophet. Again and again has been done that which the prophet foresaw, and said should come to pass. Here too is no double sense. For just the thing which the prophet foresaw and foretold, and so just the one and the true meaning of his language, was this repeated gift to men of the Spirit of God. But Dr. Alexander and Dr. Gill, in the interpretations quoted above, find not one, but two meanings, in the language of the sacred writer.

This then is what is meant by a Double Sense: Two separate and different meanings which belong at the same time and equally to the same word or phrase. This is the kind of sense which many commentators think they find in the Bible.

We are next to consider what such interpretation, were it possible to justify it, would really show the Scriptures to be, so far as it was applicable to them.

Could the language of the Scriptures have a double sense, this sense either must have had a place in the thought and purpose of the author, or must belong to the words simply because it can be put upon them, although not consciously intended by the author. The term author, as here used, is to be taken to include, in the extent of its application, both the divine and the human author, according as either of them is to be considered, in any case, as the real author of the passage in question. But, in the use of human speech, the one who employs a given expression, never consciously puts a double sense upon any of its words, unless he wishes to make a pun, a conundrum, or a riddle. These forms of expression, however, are not in any true sense capable of being interpreted. They are merely used to indicate that, out of all possible analogies of sound or fact, which may belong to a word, or the object it denotes, some one analogy, more or less real and

complete, has been the subject of the user's thought. What this possible analogy is, and so what is at least one of the related words or objects, we are to discover, if at all, by a happy conjecture. If the double sense of Scripture, therefore, is an intended sense, to the same extent the Scriptures are a riddle to be guessed, and not a revelation to be interpreted.

But if Scripture is to be said to have a double sense, simply because a double sense is possible, and we are not to be limited in interpretation by the contents of the thought as it lay in the consciousness of the author, why stop at a double sense? Why not have a triple, a quadruple, an octuple sense? Why not have any number of senses that the words can be made to bear. Such interpretation is not only the logical, but the actual, result of the theory of a double sense. Dr. Gill himself furnishes an example of the consequence of adopting this theory of a double sense. In his notes on the 17th verse of this same chapter (Isa. 65), speaking of the words, "I create a new heaven and a new earth," he says, "This prophecy began to have its accomplishment in the first times of the Gospel, when through the preaching of it there was a new face of things appeared in Judea, and in the Gentile world, so that the whole world looked like a new world; * * * this will have a further accomplishment at the conversion of the Jews, which will be as life from the dead, and things will look like a new world with them; * * * and it shall have its complete accomplishment in the New Jerusalem state, when not only Christ will appear, and make all things new in a spiritual sense, and that completely; but even in a literal sense there will be new heavens and a new earth, which John in vision saw." The claim of the old patristic interpretation that all Scripture has a threefold, or a fourfold sense, does not seem so very strange in reading such interpretations as this. Such human speech as interpretations of this kind would find in Scripture, belongs, as we have seen, to the realm of riddles, and to that realm alone. Consequently, if such language is not the language of the riddle, then it is in no sense human speech. Of what world or race it is the speech, God alone knows. In either case, Hermeneutics is an impossibility, and the name Revelation, a wild absurdity.

The consideration and refutation of the special arguments by which it is sought to justify the Double-Sense interpretations, must be reserved for the next paper.

LETTER II.—TO A PASTOR WHO WISHES TO INVEST \$200 IN BOOKS PERTAINING TO OLD TESTAMENT STUDY.*

BY PROF. REVERE F. WEIDNER, M. A.,

Augustana Theological Seminary, Rock Island, Ill.

I almost envied you when you informed me that you had at your disposal \$200 to invest in books, and that it was your intention to appropriate the whole sum to a select library pertaining to Old Testament study. You are indeed more fortunate, and (possibly) more thrifty than the rest of your fellow-laborers, and you deserve better help in making the proper selection than I can give you. The task you have imposed on me is more difficult than you imagine; for you ask me to select for you a library of the most important works on the Old Testament,—books which every studious pastor ought to have (not a library for the specialist).—and limit me in two ways: 1) that the net cost is not to exceed \$200; and, 2) that the books must be in English. Your third condition, that if possible a substitute be named for the book given the first rank, somewhat lightens the task: and this request for a “substitute” explains why you did not mention what books you now have in your library. The selection, as you readily can see, cannot be large, and must be one-sided at the best, and it can only be a beginner’s library; for you insist that *everything* necessary for a thorough understanding of the Old Testament be included, from the Hebrew grammar to the latest book of travels.

As all these books are well-known, we will indicate only their general titles, omitting the name of the publishers, giving, however, the (approximate) price. Any leading book-seller will furnish these books at 20 per cent. discount.

LIST I.

1. Biblical Philology.

Gesenius (Mitchell), Hebrew Grammar	\$3.00
Mueller, Hebrew Syntax	2.50
Bagster, Chaldee Reading Lessons	1.25
Davies, Hebrew Lexicon.....	4.00
Bagster, Hebrew-English Bible...	4.00
Bagster, Septuagint-English Bible	4.00
Baer-Delitzsch, Hebrew Texts....	2.00

LIST II.

1. Biblical Philology.

Green, Hebrew Grammar.....	\$2.50
Driyer, Hebrew Tenses.....	2.50
Brown, Aramaic Manual, Parts I..	
II.....	2.75
Gesenius (Robinson), Hebrew Lexicon	6.00
Theile, Hebrew Bible.....	3.00
Tischendorf (Nestle), LXX.....	6.00
Thayer, Greek-English Lexicon of N. T.....	6.00

* In the January STUDENT, Prof. John P. Peters, Ph. D., Philadelphia, Pa., will answer the same question here propounded, viz.: Having \$200 to invest in Old Testament literature, what books shall I buy? In the February STUDENT, the editor will undertake to compare and criticize the lists of books furnished by both Prof. Weidner and Prof. Peters.

LIST I.

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Smith (Hackett-Abbot), Bible Dictionary, 4 vols.....	20.00
Horne (Ayre-Tregelles), Introduction, 4 vols.....	16.00
Young, Analytical Concordance..	3.00

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Stanley, Sinai and Palestine.....	2.50
Porter, Giant Cities of Bashan, etc.	1.50

8. Miscellaneous.

<i>Set of Old Testament Student</i>	6.00
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Kitto (Alexander), Cyclopædia, etc.	
3 vols.....	18.00
Keil, Introduction, 2 vols.....	6.00
Keil, Biblical Archaeology, 2 vols..	6.00
Schaff-Herzog Encyclopædia, 4 vols.....	20.00

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Koenig, Religious History of Israel	2.00
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Wilson, Recovery of Jerusalem...	3.50
Tristram, Topography of the Holy Land	2.00

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<i>Expositor</i> (Third Series), 4 vols....	6.00
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LIST I.

9. Commentaries.

- 1) *On the whole O. T.* O. T. with a brief Comm., 4 vols. (Society for promoting Christian Knowledge)..... 6.00
- 2) *Pentateuch.* Keil. 3 vols..... 9.00
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- 18) *Daniel.* Pusey..... 3.00
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Dods. *Haggai, Zechariah, Malachi*80
Lowe on Zechariah 3.00

The first list, containing about 100 volumes, will cost at retail, about \$245; the second list, containing 82 volumes, about \$240, and either list will cost about \$200 net. You will have no difficulty in selecting from these 182 volumes, costing \$400 net, a good library on the Old Testament of 100 volumes for \$200. It does not follow, however, that if you should buy all those in the first list, that for an additional \$200 you should buy all in the second list, though many of these will be necessary for you. Nor would all those acquainted with the literature

select just the very works here given; for opinions greatly differ as to the relative value of books, owing to the bent of the chooser's mind. But you will not find much trash in these lists, nor have they been selected at random, and you will find that it will be easier to criticise some of these selections than to replace them by anything superior. Though I unfortunately do not possess all these books myself, still I have in my own library 125 of these volumes, and use them constantly. It does not follow that I recommend these works because I agree with all they contain, or even with the stand-point of many. To some this list will be altogether too conservative, though you will come in contact with all the questions now so earnestly debated on the Old Testament field: for in the list you will find a few representative works bearing on higher criticism.

That you may select intelligibly I will give you a few hints. *Smith's Bible Dictionary* is a library in itself, especially strong in Introduction and Bibliography. *Kitto*, however, is superior in its articles on Jewish Archaeology and Geography. If you must choose between the two, select *Smith*, although I would not part with *Kitto*. The American edition of *Horne* is worthless, being a reprint of an early edition. The latest English editions (11-14) are the best. I include this work, although there is no reference to the more modern critical discussions, because it contains so much that is extremely valuable, embracing Christian Evidences, Hermeneutics, Biblical Geography, Antiquities and Bibliography. The second volume, edited by Ayre, is devoted to the Old Testament, and is very conservative. In *Travels*, the list might easily be enlarged, especially with those works bearing on the discoveries of the Palestine Exploration Societies. You, no doubt, have already noticed that the commentaries are largely represented, half the money being set aside for them. I have done this purposely, because the best thing you can do will be to study the Bible itself with the best exegetical helps obtainable.

I am very glad to hear that you intend to spend one month at one of our Summer Schools of Hebrew: and as you think of going to one of the eastern schools next year, I would advise you to take these lists of books along with you, and ask Dr. Green, Dr. Briggs, or Dr. Beecher, or others whom you meet, to weed out and improve the list. If you tell them what you aim at, they will gladly help you, though as they are always very busy, I would advise you to invite them to a carriage ride, and on the way discuss the subject. By all means let me know, either privately or through *THE OLD TESTAMENT STUDENT*, what books they would choose under the same limitations that you have laid upon me.

HOW THE NEW MOVEMENT FOR COLLEGE BIBLE STUDY MIGHT UTILIZE THE CHAPEL READINGS.

BY WILBUR F. CRAFTS, D. D.,

New York City.

As the importance of a thorough study of the whole English Bible by every one who takes a full course in any Christian seminary or college becomes apparent, the chapel exercises, without becoming less devotional, will be made to contribute more largely than they now do to a knowledge of what the whole Bible teaches.

To the inquiry, "Do you know of any college or school of any kind (except the Sabbath-school) in which substantially the whole Bible is read connectedly in the daily chapel exercises of a year or series of years?" President Fairchild, of Berea, Ky., responds, that in that institution "selections are made by a committee every term with the design of giving the main portions of the whole in a series of years." Vice-chancellor MacCracken, of the University of New York, reports that the Bible is "read connectedly" by him in the chapel exercises. President Evans, of Beloit, writes that it is his purpose to "lay out a series of readings for the daily chapel exercises, which shall, in a term of years, substantially be a connected course in the Bible as a whole." Such a course of readings, it is to be hoped, will be so arranged that there will be time for brief comments, carefully prepared and condensed, in order to make the readings understood and felt. A few minutes more of each college day devoted to the chief text-book of theism, of Christian civilization, of morals, of literature, even if it cut off a few minutes per day from pagan curiosities of literature, would cause no real loss to the student or to the nation.

Out of twenty college presidents who reply to the foregoing question, the three just quoted are the only ones who even know of any comprehensive plan of Bible reading being pursued or contemplated in the chapel exercises of any college. In some cases it is stated that only the New Testament is used; but I do not find any instances where even that is consecutively and completely read during a year or a course. In many cases the student hears the thirteenth of First Corinthians, and certain chapters in Matthew and Romans, every term, but is left to infer, from the scanty selections made from the Old Testament, that when Paul said that all Scripture is "profitable for instruction in righteousness," he could not have meant to include any part of the Old Testament except Psalms and Proverbs. The student gets no conception of the progress of revelation, because the chapel reading does not progress, but only flits about on a few favorite boughs.

Theological seminaries have been prodded sharply and often during recent years because their graduates, in the language of the *Independent*, "do not seem to be as familiar with the Word of God as they ought to be." So much time is given to speculative theology that the students have not had time enough to become thoroughly familiar with the English Bible. Such institutions surely might spare a

full half hour per day for chapel exercises, and in that half hour should have the entire Bible read during each student's "course," and each reading concisely explained. "The next time you sit with an ordaining body, suppose you hand the candidate a Bible, designate a succession of important passages, and ask him to unfold their sure meaning, and indicate their leading teachings. Let a method like that be generally pursued, and it strikes me the seminaries will soon feel and acknowledge its influence."

As in home Bible study, so in college Bible study, we must turn to the mission stations for the best examples. I find no plan of Bible reading and study in the schedules of any American college that will compare, except unfavorably, with the description by Rev. Geo. T. Washburn in the September *Missionary Herald* of the Bible work in the Pasumalai Institution of India. "One of our objects," he says, "is to secure a thorough familiarity with all parts of the Bible, to have it read through in private by every student several times during his stay in school, and to have the chief parts studied and read in public, and so bring all the Bible, as far as possible, before the students every year. To this end twenty minutes private Bible reading is required from all. The regular class study of the Scriptures includes all the historical books of the Bible, with selections from the Prophets and the Epistles. The daily readings at morning prayers are so arranged as to include all the books not studied in the classes; and thus one, in the course of his student life here, has all the Bible publicly brought under his attention many times."

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. H. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and G. S. BURROUGHS (Amherst College).

THIRTEENTH STUDY.—REIGN OF SOLOMON.*

[The material of this "study" has been furnished by Prof. Beecher. It is edited by Prof. Harper.]

I. BIBLICAL LESSON.

Prepare for recitation 1 Kgs. 1-11, with parallel passages, taking up the topics in the following order:

- (1) Adonijah's attempt, and Solomon's coronation, 1:5-53; 1 Chron. 29:22b-25.
Note. Is 1 Chron. 29:22b-25 a summary of 1 Kgs. 1? Compare the former, clause by clause, with the latter: "They made Solomon the son of David king," v. 43; "a second time," 13,17,30; "and anointed [him]," 34,39,45; "for *Nagith*," 35; "and Zadok for priest," 34,38,39,44,8,26,32; 2:35; "and Solomon sat upon the throne * * * instead of David," 35,30,46,48,27,20,17,13; "and all Israel hearkened unto him," 39,40; "all the captains," 25, with 7,19,41, and 9,47; "and the mighty men," 8,10, with 26,32,36,38,44; "also, all the sons of King David," 9,19,25, 53, "submitted to Solomon the king." Compare also 1 Chron. 29:25 with 1 Kgs. 1:37,47, and the order of statement, topics (2) and (3).
- (2) David's last charge to Solomon, concerning the law, Joab, Barzillai, Shimei, 2:1-9 (compare charge, 1 Chron. 22:6-19; 28:9-21).
- (3) Death of David, sources of the history, etc., 2:10,11; 1 Chron. 29:26-30.
- (4) Fate of Adonijah, Abiathar, Joab, Shimei, 2:12-46; 1:1-4.
Note. Compare 2:26,27,35, with 1 Sam. 2:30,35,36. In speaking of David's throne as eternal, 2:45, 33, does Solomon refer to the promise made in 2 Sam. 7? With 2 Sam. 7 compare also 5:3-5; 8:15-21,24-26, etc.
- (5) The vision at Gibeon, 3:4-15; 2 Chron. 1:1-13.
- (6) The two women, 3:16-28.
- (7) Preparing to build and building the temple (reserve details to be treated under the special topics, and in the next study), 5-7; 2 Chron. 2-4.
- (8) Dedication of temple, 8; 2 Chron. 5-7:11.
Note 1. According to Chronicles, where was the sacred tent that Moses made, in the times of Solomon? Were its altar and furniture yet in existence? What became of these when the temple was built? 2 Chron. 1:3,5-6,13; 1 Chron. 16:39; 6:32; 9:19,21,23; 23:32; and 2 Chron. 5:5. Are these statements confirmed or contradicted by the statements made in Kings? 1 Kgs. 3:4,5 (compare 9:2, etc.); 2:28,29,30; 1:39.
Note 2. Where was the ark before and after the dedication of the temple? 2 Sam. 6:17; 2 Chron. 1:4, etc.; and 1 Kgs. 8:1-9,21, etc.
Note 3. How about the three great feasts in Solomon's time? 1 Kgs. 9:25; 8:2,65,66; 2 Chron. 8:12-16; 7:8-10. How about the high-place worship, before and after the building of the temple? 1 Kgs. 3:2,3,4; 1 Chron. 16:39; 21:29; 2 Chron. 1:3,13; and 1 Kgs. 11:7,8. How do the cases of Adonijah and Joab taking refuge at the altar agree with Num. 35:6-32; Josh. 20:2,3, etc.? Compare also 1 Kgs. 2:23,34 with Exod. 21:14.

* For general reading, consult (1) the commentaries on the chapters cited; (2) the article on *Solomon* in Smith's Bible Dictionary; (3) Stanley's History of the Jewish Church, 2d series, Lecture xxvi.; (4) Geikie's Hours with the Bible, Vol. 3., chs. xiv., xv., xvii.

- (9) Second vision of Solomon, 9:1-9; 2 Chron. 7:12-22.
- (10) Building of cities, with other events, 9:10-28; 2 Chron. 8:1-18.
- (11) The Queen of Sheba, 10:1-13; 2 Chron. 9:1-12.
- (12) Disturbances, 11:1-40.
- (13) Death of Solomon, sources of the history, 11:41-43; 2 Chron. 9:29-31.

II. HISTORICAL AND LITERARY TOPICS.

1. **Solomon's Commissary Department.** Locate on the map, as nearly as you can, the twelve districts of Solomon's "officers," 4:7-19. Were there twelve of these "officers," and one "officer" in chief? 4:5a, 19b. Some specifications as to their duties? 4:7, 22, 23, 27, 28.
2. **Extent of his Dominions.** Locate the frontiers on a map, 4:21, 24; 2 Chron. 9:26; Compare Gen. 15:18, etc. What portion of this territory was covered by the commissary districts? In what sense were these peoples outside the territory of the twelve tribes subject to Solomon? 1 Kgs. 4:21b. Cf. 1 Kgs. 2:39; 11:14-25.
3. **The Canaanite Peoples.** Describe their previous history, and their relations to Solomon: (1) their extermination promised and required, Deut. 20:16, 17; 7:2; 3:6, etc.; (2) the promise (and therefore the requirement?) revoked, Jud. 2:3; (3) the Canaanite put to tribute-service, Josh. 16:10; 17:13; Jud. 1:28, 30, 33, 35; cf. Deut. 20:11; (4) peace made with "the Amorite," 1 Sam. 7:14; (5) their treatment by Solomon, 1 Kgs. 9:15, 20-22, and next topic.
4. **Nature of their Tribute-service.** (1) Under Solomon, 1 Kgs. 9:15, 20-22; 2 Chron. 8:7-10; 2:2, 17, 18; 1 Kgs. 5:13-18; (2) prepared for by David, 2 Chron. 2:17; 1 Chron. 22:2, 15; (3) practiced earlier than David, see 3. (3) and Josh. 9:21, 27, etc.; (4) like the service of the Israelites in Egypt, Exod. 1:11, cf. Gen. 49:15; (5) a distinct governmental department, 4:6; 2 Sam. 20:24 (not 2 Sam. 8:16-18); 1 Kgs. 12:18; 2 Chron. 10:18.
5. **Solomon's Superintendents of Work.** They are called "overseers" (better "leaders"), 2 Chron. 2:2, 18, and "captains of officers," 1 Kgs. 5:16; 9:23; 2 Chron. 8:10. Were there 3,300, all aliens, of one grade (5:16), and 550 of higher grades (9:23), of these 250 being Israelites (2 Chron. 8:10), while the remaining 300 were aliens, like the 3,300 (2 Chron. 2:2, 18, 17)? Or in what way do you account for the numerical differences in these passages?
6. **Solomon's "Government."** The heads of departments are called "captains" (*sarim*), 4:2. What was the nature of their several departments? 4:1-6.
7. **General Prosperity.** See 4:20, 25; 10:27; 2 Chron. 9:27; 1:15. How limited by such facts as 11:9, 28, 9-40; 12:4, etc.
8. **Solomon's Revenues.** (1) Very large, 10:14; 2 Chron. 9:13; (2) four kinds of tribute: (a) 4:21; (b) 10:23-25; 2 Chron. 9:22-24—e. g. 10:1-10, 13; 2 Chron. 9:1-9, 12; (c) and (d) 10:15b; 2 Chron. 9:14b; (3) the commissary levies, 4:7-28; (4) the tribute-service, see above; (5) commerce, see below.
9. **His Commerce.** (1) "Traders" in general, 10:15; 2 Chron. 9:14; (2) his horse and chariot trade, 10:28, 29; 2 Chron. 1:16, 17; 9:28; (3) trade with Phœnicia for building materials and skilled labor, 5:6, 8-12; 9:11-14; 2 Chron. 2:8-16; 8:2; (4) voyages, 9:26-28; 10:11, 12, 22; 2 Chron. 8:17, 18; 9:10, 11, 21; what were the "Tarshish-ships" of Kings, or the "Tarshish-going ships" of Chronicles? The port whence they started? Their probable course? The 420 of 1 Kgs. 9:28, compared with the 450 of 2 Chron. 8:18; (5) probable overland trade—Tadmor, etc.—9:18; 2 Chron. 8:4.
10. **His Cavalry and Chariots.** See 10:26; 2 Chron. 1:14. Compare these with the "40,000 *uroth* of horses for his chariotry," 4:26, and the "4,000 *wryoth* of horses and chariots," 2 Chron. 9:25. Did Solomon conform to the law, Deut. 17:16?
11. **Architecture, Decorative Art, Music, Learning, and Literature.** (1) What do you infer as to the condition of these from the accounts of the edifices and cities built by Solomon, e. g. the temple, the king's house, the house of the

- forest of Lebanon, the house of Pharaoh's daughter, Tadmor, the store-cities, etc. (2) What from the elegance of his court, as seen by the Queen of Sheba? (3) What from the fine wood work, the targets and shields, the ivory throne, the gold vessels, 10:12-21; 2 Chron. 9:11-20? (4) What from the services at the dedication of the temple? (5) What from the accounts given of Solomon's wisdom (see next topic)?
- 12. Solomon's Wisdom.** (1) Great, and widely appreciated, 10:23,24; 11:41; 5:7, 12; 2 Chron. 9:22,23; Neh. 13:26; (2) included literary and scientific culture and learning, 4:29-34; (3) and mental acuteness evinced in dealing with hard questions, 10:1,3,4,6,7,8; 2 Chron. 9:1,2,3,5,6,7; (4) and practical wisdom for affairs, 3:9,11,12,28; 2:6,9; 2 Chron. 1:10-12; (5) with much of moral and spiritual purpose, see (4); (6) but in spite of all, Solomon's life a partial failure, 11:3-9; Neh. 13:26, etc.
- 13. His Marriages and Family.** (1) Pharaoh's daughter, 3:1; 7:8; 9:16,24; 2 Chron. 8:11; 1 Kgs. 11:1; (2) other non-Israelite wives, 11:1,2; (3) especially Rehoboam's mother, 14:21,31; 11:1,5; 2 Chron. 12:13; (3) many wives in all, 11:3; (4) Solomon's purpose in this was doubtless to strengthen his kingdom by a display of magnificence, and by ties of affinity; what was the actual result? (5) Solomon's daughters, 4:11,15.
- 14. Age of Solomon at his Accession, and Dates for his Reign.** (1) Solomon reigned forty years, 11:42; 2 Chron. 9:30. Rehoboam was forty-one at his accession, 14:21; 2 Chron. 12:13. If there was no interval between Solomon and Rehoboam, Solomon's marriage with Naamah must have occurred some two years or more before he succeeded David as king. According to the impression made by the narrative, the marriage with Pharaoh's daughter must have preceded by some time that with the Ammonite princess. These considerations, with the phrase "made for me a house," 2:24, have some weight toward proving that Solomon was an adult when he became king, and that the phrase "little child," 3:7, should be understood accordingly. But their weight is greatly diminished by the fact that it is very difficult to reconcile the statements concerning Rehoboam with the idea that he was forty-one years old at the death of Solomon. See 2 Chron. 13:7, for example. (2) Josephus says that Solomon was fourteen years old at his accession. The Alexandrian copy of the Septuagint and the most common Jewish tradition make him to have been twelve. These traditions are discussed, with references to recent literature, in the *Independent* of Oct. 27, 1887. On the whole, the evidence is hardly decisive. (3) Perhaps the following is as probable as any east of the events of Solomon's reign: first, three years during which affairs were becoming settled, 2:39; 6:1,37; then seven years of building the temple, and thirteen years while the king's house was being builded, twenty years in all, 6:38; 7:1; 9:10; 2 Chron. 8:1; then the remaining seventeen years. (4) That Solomon married, and perhaps had children before the close of the first three years may perhaps be inferred from 2:24, with the general effect of what is said concerning Pharaoh's daughter, 3:1, for example. (5) In regard to the number 180 in 6:1, see the third "study," V., note.

FOURTEENTH STUDY.—THE TEMPLE OF SOLOMON.*

[This "study" is prepared by Rev. J. L. Hurlbut, D. D., Plainfield, New Jersey. It is edited by Professor Harper.]

1. **The Development of the Temple Idea.** (1) The germ of the Temple was the *Altar*, the earliest institution of worship, Gen. 4:3,4; 8:20. This was regarded as the meeting-place between God and man, with an offering to express atonement for sinners. Wherever the patriarchs encamped, they built an altar of rough, unhewn stones, Gen. 12:6-8; 26:25. This material was employed for the altar throughout Israelite history, Exod. 20:24,25. The stone was piled up to give it form, but the true altar was the earth within it.
 - (2) An advance was made when special sanctity was assigned to a *locality*, as Bethel. "the house of God," Gen. 13:3,4; 28:18-22; 35:1-3.6,14,15.
 - (3) Both ideas, of a meeting-place with God, and of a dwelling-place for God, were united in the *Tabernacle*; one in the altar, the other in the Holy of holies, Exod. 25:8. The name of this structure was "the tent of meeting," Exod. 29:42-45; 33:7 (R. V.), i. e., the tent where men met with God. Cf. the modern "meeting-house."
 - (4) After the Tabernacle found a permanent home at Shiloh, it took on by degrees more of the temple-form. The name "temple" first appears in 1 Sam. 1:9. A substantial building with posts, rooms around it for priests (1 Sam. 3:3), gates (1 Sam. 4:13, see margin R. V.), gradually took the place of (more probably, were built around) the ancient tent.
 - (5) The rise of Judah's power under David, and the concentration of worship at Jerusalem, led to the plan of a solid and enduring building. Notice the stages of purpose in 2 Sam. 6:1-12; 7:1-13. A fuller account in 1 Chron. 15-17. The arrangements were made during the close of David's reign, and a store of materials prepared, 1 Chron. 28:11-19; 29:2-8.
2. **The Purpose of the Temple.** (1) To furnish a fitting place for the public worship of God. The services kept Jehovah prominently before the people, and perpetuated and promoted religion. See Ps. 84.
 - (2) To symbolize the presence of God among his people. Hence the house, with its holy place, and holy of holies. Other nations had their idols. Israel had its house wherein no image stood, Exod. 20:3,4; Lev. 26:11,12; 2 Chron. 6:1,2.
 - (3) To present in symbols the great truths of redemption. These were expressed by the altar and the sacrifices, Lev. 1:1-5; 2 Chron. 7:1-14; Heb.9:22. Much of the epistle to the Hebrews is intended to show the relation between the services of the old covenant and the salvation under the new.
 - (4) To strengthen the bond of union among the tribes. For this purpose there was but one Temple and one altar for all the Hebrew world, and all rival shrines were forbidden, Deut. 12:8-14; Josh. 22:10-27. Three times in each year the people gathered from all Israel for worship, Deut. 16:16. Notice the effect of this on the nation, 1 Kgs. 12:26-28.
3. **The Building of the Temple.** (1) *The place*: Its earliest mention is in Gen. 22:1,2,14, though the identity is not certain. Purchased by David, 2 Sam.

* The literature on this topic is voluminous; the reader may consult with profit (1) the article on *The Temple* in Smith's Bible Dictionary; (2) the various commentaries *in loc.*; (3) Geikie's Hours with the Bible, Vol. 3, chap. xvi.; (4) Stanley's History of the Jewish Church, 2d series, chap. xxvii.

24:17-25. 1 Chron. 21:18-30; 22:1. Chosen as the location of the Temple, 2 Chron. 3:1. It is believed that the native rock directly under the Dome of the Rock, mis-called the Mosque of Omar, is the spot where the altar of the Temple stood.

- (2) *The foundation*: In order to provide a place, the summit of the mountain was extended on the southern side overlooking the declivity called Ophel. The platform thus constructed looked down 270 feet (according to Josephus, 450 feet to the valley of the Kedron). Under it were arched chambers, and great cisterns containing 10 million gallons of water. This reservoir was filled by underground aqueducts from Solomon's Pools near Bethlehem. It supplied the Temple, and during sieges, the city. A reference to this may be in Ps. 46:1-5.
 - (3) *The materials*: These were 1) stone, from quarries still to be seen, north of the city. 2) Cedar, with which the house was covered, and of which partitions and roofs were made. See 2 Chron. 2:3-9; 1 Kgs. 6:8-10. 3) Gold and silver, for decorations. 1 Chron. 22:14; 29:4; variously estimated at from 500 million to 5,000 million dollars, according to different valuations of the talent. Obtained by David from the plunder of conquered nations. 4) Brass (perhaps should read *copper*). See the catalogue of brazen utensils and ornaments in 1 Kgs. 7:15-47.
 - (4) *The construction*: Time occupied, see 1 Kgs. 6:1,38. Dedicated eight months after its completion, 1 Kgs. 8:1,2. Built without sound of hammer or chisel, perhaps out of respect for the ancient law, 1 Kgs. 6:7; Dent. 27:5,6. Excavations show that a trench was hewn out of the native rock, in which the lowest course of stone was laid. No chips of stone, or fragments, are found near it, showing that the hewing was done elsewhere.
4. *The Plan of the Temple*. (1) *Sources of Information*: (a) The two accounts of the building in 1 Kgs. 5-8, and 2 Chron. 3-7. These should be studied carefully. (b) The account of the Tabernacle in Exod. 25-40. Most of the known dimensions of the Temple were twice those of the Tabernacle, and the general plan was the same. Each will help us to reconstruct the other, where figures are not given. (c) Ezekiel's vision of the temple, Ezek. 40-46. Uncertain whether he describes Solomon's or Zerubbabel's Temple, yet the information is of value. (d) Allusions to the Temple after its building, as in 2 Kgs. 11:5-16; 12:9; 16:10-18; 25:13-17; and the parallel passages in 2 Chron. (e) The account of the later Temple (Herod's) as gathered from the references in the New Testament, the tract Middoth in the Mishna, and the description by Josephus, who, however, wrote from memory twenty years after its destruction. (f) Recent investigations, especially those under the auspices of the Palestine Exploration Fund, which have corroborated some opinions, and absolutely refuted others.
- (2) *The departments of the Temple*. These were the Court; the Porch; the Holy Place; the Holy of Holies; the Chambers.
 - (a) *The Court*: This was an unroofed quadrangle, surrounded by a wall, corresponding to the court of the Tabernacle, Exod. 27:9-18. Dimensions unknown, but stated by Josephus to be about 500 feet square, or one-half those of the court of the Gentiles in Herod's Temple. The wall on the eastern side was known in the New Testament period as Solomon's Porch, Jno. 10:23; Acts 3:11; and probably stood as the modern one does, on the ancient

foundation. See allusions to this court in 1 Kgs. 8:64; 2 Chron. 20:5; 24:21. It was divided into two parts, outer and inner, 1 Kgs. 6:36; 2 Chron. 4:9; like the court of Israel and court of the priests in the later Temple. The inner court was higher, and the more sacred, Joel 2:17. In the courts were (1) *The altar*, built of rough stone, and covered with plates of brass or copper. Its dimensions, 2 Chron. 4:1. (2) *The tank* or "sea," made of brass (copper?) and standing on twelve brazen oxen, 2 Chron. 4:2-5. (3) *Ten lavers*, movable water-carriers on wheels, used for washing the sacrifices, 2 Chron. 4:6. Described minutely in 1 Kgs. 7:27-39. (4) As some hold, *a grove of trees*, probably in the outer court, Ps. 52:8; 92:12-14.

(b) *The Porch*: This was the front or vestibule of the house. It was a tower of stone, covered probably with cedar, nearly 200 feet high, in several stories, and containing rooms for various uses, 2 Chron. 3:4. Its inside measurements were 20 cubits wide, 10 cubits deep and 120 cubits high. Two remarkable pillars, perhaps named after their makers, stood in the entrance. See 1 Kgs. 7:15-22.

(c) Passing through the Porch, one comes to the *Holy Place*, called in 2 Chron. 3:5, "the greater house." Dimensions (1 Kgs. 6:17) 40 × 20 cubits. [We may regard the cubit as about 1 foot 8 inches long.] It was in length and breadth twice the dimensions of the same room in the Tabernacle. But we notice several variations from the pattern of the Tabernacle: (1) In place of the golden candlestick, were ten candlesticks or lamp-stands, 2 Chron. 4:7. (2) In place of the table of shew-bread, were ten tables, 2 Chron. 4:8. At each end of the room were double doors, probably in addition to the veil, 1 Kgs. 6:31-33. All of these were changed in the later Temple, which followed more closely the plan of the Tabernacle. In the Holy Place stood also the altar of incense, 1 Kgs. 7:48; 2 Chron. 4:19.

(d) Beyond the Holy Place was the *Holy of Holies*, called in 1 Kgs. 6:16 "the oracle." This was a cube of 20 cubits in each dimension, 2 Chron. 3:8. It contained two gigantic cherubim of wood, covered with gold, 2 Chron. 3:10-13. Also the ark of the covenant and its contents, 2 Chron. 5:4-10. For a description of the ark see Exod. 25:10-22. In the later Temple this room was entirely empty (except for a marble stone on the floor, on which the blood was sprinkled on the Day of Atonement), as the ark was lost in the destruction of the city by Nebuchadnezzar.

(e) *The Chambers*: Around the temple building, but separate from it, and on independent walls, were rooms for the priests, occupied during each priest's fortnight of service through the year. They were in three stories; the upper stories larger than the lower, on account of different thickness in the wall, 1 Kgs. 6:5-10; Jer. 36:10; Ezek. 40:45,46; 42:1-6.

5. **The History of Solomon's Temple.** 1) The dedication, 2 Chron. 5:1-6:22. 2) The regard for the temple, Ps. 27:4; 43:1-4; 84:1; 132:1-5. 3) Its treasury plundered, under Rehoboam. This involved the loss of all the wealth gathered by David, 2 Chron. 12:9-11. 4) The repairs under Joash, 2 Kgs. 12:4-15. 5) Desecration by Ahaz, 2 Kgs. 16:10-19. 6) Reconsecration by Hezekiah, 2 Chron. 29:1-36. 7) Desecration by Manasseh, 2 Chron. 33:1-18. 8) Purification and repair by Josiah, 2 Chron. 34:1-13, 29-33. 9) Final destruction by Nebuchadnezzar, 2 Chron. 36:11-21; Jer. 52:12-23.

FIFTEENTH STUDY.—PROVERBS I.-XXIV.

[The material of this "study" is furnished by Professor Harper.]

I. INTRODUCTORY REMARKS.

1. While not *all* of the Book of Proverbs can be attributed to Solomon, it is deemed best to take up the entire book at this point, in order, thereby, to gain a more comprehensive and more exact idea of the book as a whole.
2. Too little attention has hitherto been given to that department of Hebrew literature known as *Wisdom*. The *law* and the *prophets* have engrossed our attention. This is not as it should be. The practical value of the Book of Proverbs can hardly be estimated. The religious life and experience of ancient Israel cannot be appreciated without a knowledge of that *third* great department of literature.
3. The whole Book of Proverbs can be read at one sitting of *forty-five minutes*. If you would prepare yourself in the best manner for a study of the details of the book, its authorship, origin, etc., read the book thus several times.

II. THE BIBLICAL LESSON.*

1. The Book, its Introduction and its Title. Read through the entire Book of Proverbs at one sitting, noting
 - (a) *The Introduction*, 1:1-7 (indicated in this "study" as A), of which v. 1 furnishes the title; v. 2, the general purpose of the book; vs. 3-5, an expansion of v. 2a; v. 6, an expansion of 2b; v. 7, the motto.
 - (b) *The New Titles* found in 10:1; 22:17; 25:1; 30:1; 31:1; what is the interpretation of each? What inferences may be drawn from them as a whole?
2. Contents of 1:8-9:18. Read one by one the *fifteen* discourses in 1:8-9:18;† (indicated in this "study" as B), and study them as minutely as possible; that is, (1) read repeatedly; (2) compare the old and revised versions; (3) examine the marginal readings of the revised version; (4) ascertain the meaning of doubtful expressions; (5) study the parallelism of each verse; (6) group together the verses needed to complete a single thought; (7) classify these groups, and decide whether the theme given covers the contents of the passage; (8) select the more important teachings of the passage:
 - (a) 1:8-19, Admonition against associating with murderers and thieves.
 - (b) 1:20-33, Wisdom (personified) points out the wicked and destructive policy of the fool.
 - (c) 2:1-22, Seek wisdom; its attainment will be attended with important results.
 - (d) 3:1-18, Continuation of the same thought.
 - (e) 3:19-26, Jehovah, the Creator, will protect those who fear him.
 - (f) 3:27-35, Be charitable and be upright.
 - (g) 4:1-27, Advice received by the writer from his father.
 - (h) 5:1-23, Admonition against the consequences of licentiousness.
 - (i) 6:1-5, Admonition against inconsiderate suretyship.
 - (j) 6:6-11, A rebuke of the sluggard.
 - (k) 6:12-19, Admonition against deceit and malice.
 - (l) 6:20-35, Admonition to chastity, the consequences of adultery.
 - (m) 7:1-27, An example of a young man led astray.

* The student of this lesson has only a limited amount of time at his disposal; it will be more profitable to spend this in following out the directions given, and thus coming to an independent knowledge of the facts in the case, than by reading what others have written. But for those who have opportunity to read, the following are recommended: (1) Article on *Proverbs* in Smith's Bible Dictionary; (2) the *introduction* in the commentaries of Stuart and Delitzsch; (3) the comments of Stuart and Delitzsch on particular passages; (4) Giekie's *Hours with the Bible*, Vol. 3, chap. xvii.; (5) Stanley's *History of the Jewish Church*, 2d series, chap. xxviii.

† Should there not be time for the minute study of all these chapters, select those in whose themes you may feel the greatest interest.

- (n) 8: 1-36, Wisdom discourses upon the richness of her gifts; her divine origin; the benefits derived from having gained possession of her.
 - (o) 9: 1-18, Wisdom's banquet; contrasted with that of folly.
- 3. Characteristic Features of B.** Note and verify the following characteristic features of B:
- (a) For each case of antithetic parallelism there are *nine* cases of synthetic, and fifty-two cases of synonymous parallelism.
 - (b) Several groups of *ten* verses are found, e. g., 1:10-19; 3:1-10, 11-20; 4:10-19; 8:12-21, 22-31.
 - (c) The heading "my son," is of frequent occurrence, e. g., 1:8, 10; 2:1; 3:1, 11, 4:10.
 - (d) The style is often very complex, a single sentence extending through three, five, or even more verses, e. g., 1:29-33; 6:20-26; 7:6-20; 8:22-31; 9:13-18; cf. also 2:1-22.
 - (e) The same subject comes up for treatment in different places, seemingly without plan or systematic arrangement, e. g., *the strange woman*, 2:16-19; 5; 6:20-35; 7:1-27; 9:13, 18; *wisdom*, 1:20-33; 2; 3:13-20; 4; 5; 6; 7; 8; 9.
- 4. Contents of 10:1-22:16.**
- (a) Read chapter by chapter 10:1-22:16 (indicated in this "study" by C) as critically as time will permit, in accordance with the plan suggested above, endeavoring, if possible, to find some connection of thought (1) between the several verses in a chapter and (2) between the several chapters of the section.
 - (b) Select the *fifty* proverbs in this section which seem to you to be the most interesting and profitable.
 - (c) Make a selection of those which seem to you to be the most obscure and unintelligible.
 - (d) Classify the proverbs of a few chapters according as they relate (1) to the attributes of God; (2) to his attitude toward the righteous; (3) to his attitude toward the wicked; (4) to the family; (5) to the state; (6) to ordinary acts of life; (7) to wisdom; (8) to vice.
 - (e) Read a few chapters, and note down any other topics than those just given, concerning which statements are made.
- 5. Characteristic Features of C.** Note and verify the following points:
- (a) The fact of a *special* introduction, 10:1; cf. 1:1.
 - (b) Each individual verse in C contains a complete idea; but cf. the complexity of style of B (see above).
 - (c) There are many cases of *repetition*: 10:1 = 15:20; 10:2 = 11:4; 13:4 = 14:27; 14:20 = 19:4; 16:2 = 21:2; 19:5 = 19:9; 20:10 = 20:23; 21:9 = 21:19; further, in case of parts of a verse, 10:15 = 18:11; 15:33 = 18:12; 11:13 = 20:19; 11:21 = 16:5; 12:14 = 13:2, etc.
 - (d) While in chs. 10-15, antithetic parallelisms outnumber synthetic, eight to one; in chs. 16-22:16, synthetic outnumber antithetic, seven to one. Is this accidental or designed?
 - (e) There is great technical precision in adhering to the regular measurement of lines.
 - (f) The lack of connection between verses is so marked, that the order might be changed without doing violence to the thought.
 - (g) There are still other evidences of artistic arrangement: (1) the use of the same (important or leading) word in two successive verses, e. g., "right-

eous" ("just"), "wicked," 10:6,7; "life," 10:16,17; "lips," 10:18,19; "righteous," "heart," 10:20,21; "wicked," 10:28,29; "froward," 10:31,32. (2) the recurrence of "Jehovah," 15:33; 16:1-9,11; "king," 16:10,12-15.

6. **Differences between B and C.** From a study of the contents of B and C, and from a comparison of the facts noted as characteristic of each, (a) formulate a statement showing the differences; (b) determine whether these differences prove different authorship, or different purpose on the part of the same author, and (c) form an opinion as to the relative age of the two styles of writing exhibited in these two sections.

7. **Contents of 22:17-24:34.**

- Study closely chapters 22:17-24:34 (indicated in this "study" as D), and prepare an exhaustive list of the subjects treated.
- Classify the material thus obtained under comprehensive heads.
- Make a concise statement of what is said in these chapters concerning (1) justice to the poor; (2) intemperance; (3) indolence; (4) avarice; (5) right treatment of one's neighbor.

8. **Characteristic Features of D.** Note and verify the following points:

- Chapter 22:17 furnishes a new and significant introduction; (1) compare 1:7; 10:1; and 24:23; (2) what is meant by the expression "hear the words of the wise"?
- The parallelism is everywhere (except 24:16), synthetic; the measure of the lines is irregular (cf. 22:29; 23:29; 24:12), and there is often entire lack of any parallelism.
- A thought is seldom completed in one verse (cf. 23:1-6; 24:30-34; 23:29-35).
- The use of the address "my son," is frequent; likewise the use of the second person of the pronoun.
- There is no systematic arrangement of the material, the same subject being treated partly in one place, and partly in another.

Remark. The relation of B, C and D to each other, their relative age, and other general topics connected with this part of the Book of Proverbs, will be taken up in the next "study."

SIXTEENTH STUDY.—PROVERBS XXV.-XXXI. AND THE BOOK AS A WHOLE.

[The material of this "study" is furnished by Professor Harper.]

I. INTRODUCTORY REMARKS.

- The Books of "Ecclesiastes" and "Canticles" will be omitted from the course of study although it was originally intended to insert them. This omission is made, partly because of the doubt which reasonably exists as to the authorship and general purpose of these books, and partly also because it is believed to be wiser to give to "Proverbs" the time and space which would otherwise be used in the study of these books.
- Psalms 72 and 127 are assigned, the former on good grounds, to Solomon. These may be studied by the student after the plan suggested in "studies" 10, 11, 12.

II. BIBLICAL LESSON.*

- Contents of Chs. 25-29.** Read one by one and study as minutely as possible (that is, (1) read repeatedly; (2) compare the old and revised versions; (3)

* For literature, see preceding "study."

examine the marginal readings of the revised version; (4) ascertain the meaning of doubtful expressions; (5) study the parallelism of each verse; (6) group together the verses needed to complete a single thought; (7) classify these groups, and decide whether the theme given covers the contents of the passage; (8) select the more important teachings of the passage); the contents of chs. 25-29 (indicated in the "study" as E):

- (a) 25:2-28, let kings and subjects fear God and be righteous.
 - (b) 26:1-28, admonitions against folly, indolence, malice.
 - (c) 27:1-8, admonitions against boasting and arrogance.
 - (d) 27:9-22, various proverbs in reference to friendship, a contentious woman, the influence of mutual intercourse.
 - (e) 27:23-28, exhortation to prudence in husbandry.
 - (f) 28:1-28, admonitions against unscrupulous, unlawful dealings.
 - (g) 29:1-27, admonitions against stubbornness, flattery, wrath, etc.
2. **Characteristic Features of E.** Note and verify the following characteristic features of E:
- (a) Another superscription, 25:1; its meaning, the inferences to be drawn from it.
 - (b) Proportion of synthetic parallelisms to antithetic, almost three to one.
 - (c) Measure of lines, quite regular, though in some cases the parallelism is not clearly marked, e. g., 25:8,9; 26:18,19; 29:12.
 - (d) Repetition of same word or phrase in a following verse (see Fifteenth "Study") frequent;† e. g., "kings," 25:2,3; "take away," 25:4,5; "strive," ("cause"), 25:8,9; "gold," 25:11,12; "fool," or "fools," 26:3-12; "sluggard," 26:13-16; "wood," 26:20,21; "boast," "praise," 27:1,2;—is this designed? If so, to what purpose?
 - (e) There are many sentences which cover two or more verses, e. g., 25:6,7; 25:9,10; 25:21,22; 26:18,19; 27:15,16; 26:23-28; 27:23-27.
 - (f) E contains many repetitions from C (10:1-22; 16); cf. 25:24 with 21:9; 26:13 with 22:13; 26:15 with 19:24; 26:22 with 18:8; 27:13 with 20:16; 27:15 with 19:13; 28:19 with 12:11; 29:22 with 15:18. Was the collector of E a different man from the collector of C? Did both collectors draw from the same source? Did E draw from C?
 - (g) E contains only one repetition from D, cf. 28:21 with 24:23.
3. **Relation of E to the Whole.** In view of these features, determine if possible the relation sustained by E to the other portions of the whole.
4. **Contents of Chs. 30, 31.** (a) Read these chapters (indicated in this study by F and G respectively) closely (see above). (b) Master, analyze, and classify, under appropriate heads, their contents.
5. **Characteristic Features of F.** Note and verify the following points:
- (a) A new superscription, 30:1; its interpretation; is Agur a foreigner?
 - (b) Parallelisms (except three) all synthetic.
 - (c) Measure of verses irregular; parallelism not strictly observed.
 - (d) One subject covers either one, two, three, four or six verses.
 - (e) A very unique method of reckoning is found in vs. 11-14; 15,18,21,29; 24, (cf. Amos 1,2); meaning and purpose of this?

† Many of these repetitions, though evident in the original, cannot be seen in the translation; e. g., the words "to strive," 25:8, is the same as "cause," in 25:9

- (f) The uniqueness of the chapter as a whole, when compared with other biblical literature.
 - (g) Moral and religious tone elevated; literary style vivid and impressive.
6. **Characteristic Features of G.** Note and verify the following points:
- (a) Still another superscription 31:1; its interpretation.
 - (b) Two sections quite distinct: (1) vs. 1-9; (2) vs. 10-31.
 - (c) Parallelism mostly synonymous; measure of verses regular.
 - (d) vs. 10-31 are in the original alphabetical; that is, v. 10 begins with the first letter of the alphabet; v. 11 with the second; v. 12 with the third, and so on to the end.
7. **Various Views as to the Composition of Proverbs.** In view of the facts noted in this and the preceding "study" concerning the various parts of the Book of Proverbs, compare the following theories as to the plan of the book:
- (a) *Ewald*: (1) C is the earliest collection, two hundred years after Solomon, but Solomonic in spirit; (2) to C was added first, in the time of Hezekiah E, which also is to some extent Solomonic; (3) to C, E, a century later was prefixed A, B, the introduction; (4) still later, to A, B, C, E, three supplements were added, D, F, G, each independent, all the work of the exile.
 - (b) *Hitzig*: (1) A, B arose soon after Solomon in the 9th century; (2) C, and part of E (28:17-29:27) were appended 800-750 B. C. (3) First part of E (chs. 25-27) was appended 725-700 B. C.; (4) About 600, D and 28:1-16 of E were added; (5) still later, F and G were appended.
 - (c) *Delitzsch*: (1) B, C, D came into form within a century after Solomon; E, F, G, during Hezekiah's time; (2) C forms the basis of the book, and was compiled largely from Solomon's 3,000 proverbs, though material was also gathered from other sources; (3) this collector himself composed A, B, and prefixed it as an introduction to C, and at the same time added D (except 24:23-34), which consists of proverbs taken from various wise men; (4) the men of Hezekiah (the generation following Hezekiah) gathered others of Solomon's proverbs, viz., E; (5) to this is prefixed the collection 24:23-31 of D as an introduction, and two appendices, F and G, are added; (6) whether 1:1-7 is the work of the first or second collector is uncertain.
 - (d) *In general*: Whether or not one of these hypotheses is accepted, is the evidence sufficient to show that "we must adopt a view which represents the present collection as growing up gradually in the time between Solomon or Hezekiah, or even within a period ending somewhat later, and which discriminates between an original nucleus that is from Solomon and the accretions of various ages which are due to later collectors and editors."*
8. **Some General Questions concerning the Book.** In view of the foregoing investigations, formulate, if possible, an answer to the following questions:
- (a) What may be supposed to have been the general purpose of the final collector of the Book of Proverbs?
 - (b) How can we explain the conspicuous absence of such historical allusions as are contained in Jud. 7:13; 8:2,21; 1 Sam. 10:11; 19:24?
 - (c) What is the relation of 1:1-7 to the remainder of the collection, taken as a whole?
 - (d) To what extent are the "proverbs" of a nation a mirror which reflects the "history of its social, moral, religious culture or condition"?
 - (e) Is the *proverbial lore* of the Hebrew nation superior to that of other nations, e. g., India, Arabia, Greece, Rome? If so, in what respects? And to what is this fact to be attributed?
 - (f) In what sense may the Book of Proverbs be said to be *inspired*? Were the proverbs themselves of divine origin? or does the inspiration, as some

* For a presentation of the view which denies any considerable portion of the book to Solomon, chiefly because it portrays a condition of society, and indicates a kind of life inconsistent with the times of Solomon, see *Cheyne*, Job and Solomon.

maintain, involved merely a wise choice from those in existence, and their accurate presentation ?

9. Hebrew "Wisdom" and the Hebrew Sages.

- (a) Definition of Hebrew "wisdom"; its relation to the *Law* and to *Prophecy*.
- (b) Read 1 Kgs. 4:30,31; Jer. 49:7; Obad. 8, and note the existence of "wisdom" outside of Israel.
- (c) Read 8:15,16 and note the contents, precepts on law and government; Isa. 28:23-29; Prov. 27:23-27, husbandry; topics outside of practical ethics.
- (d) Compare the Seven Wise Men of Greece.
- (e) Justify the appellation "humanist" as applied to the Hebrew sages; also, the term "realist" in contrast with the prophets, who were "idealists."
- (f) From chs. 15:3,11; 20:9,12,24; and from a comparison of Isa. 1:11-17 Amos 5:21-23 with chs. 15:8; 21:3,27; 16:6; 29:18, decide as to the attitude of the sages towards the prophets and their teaching.
- (g) From Isa. 28:23-29; 29:24; 33:11, also, Amos 5:10; Isa. 29:21, decide as to the attitude of the prophets towards the sages.
- (h) Position and work of the "sages" as compared with those of the priests and prophets: cf. Jer. 18:18.
- (i) Compare 15:16; 21:31; 22:14; 13:1 with 1 Kgs. 10:23; 4:26; 11:1,4,14-40; 12:14,15, and explain the apparent inconsistency.

10. Use of Proverbs in the New Testament. Compare the following quotations :

- | | |
|---|-----------------------------------|
| 1:16 with Rom. 3:10,15. | 17:27 with Ja. 1:19. |
| 3:7 with Rom. 12:16. | 20:9 with 1 John 1:8. |
| 3:11,12 with Heb. 12:5,6. (Cf. also Rev. 3:19). | 20:20 with Matt. 15:4; Mark 7:10. |
| 3:34 with Ja. 4:6. | 22:8 (LXX.) with 2 Cor. 9:7. |
| 10:12 with 1 Pet. 4:8. | 25:21,22 with Rom. 12:20. |
| 11:31 with 1 Pet. 4:18. | 26:11 with 2 Pet. 2:22. |
| 17:13 with Rom. 12:17; 1 Thess. 5:15; 1 Pet. 3:9. | 27:1 with Ja. 4:13,14. |

11. Practical Value of the Book. Show the practical character of the Book of Proverbs, and the various ways in which it may be treated.

A BABYLONIAN SAINTS' CALENDAR.

No better idea can be formed of the number and variety of the Babylonian feasts than by reading a hemerology of the intercalary month of Elul, where we find that every day is dedicated to one or other of the gods, and certain rites and ceremonies prescribed for each. We learn from the colophon that it was the seventh of a series of tablets which must have furnished the Babylonian with a complete "saints' calendar" for the whole year. So careful was he not to lose an opportunity of keeping holiday in honour of his deities, that even the intercalary months, which were rendered necessary from time to time by the frequent disorder of the calendar, were included in the series. Besides the festivals of the regular Elul, there were consequently the festivals of a second Elul whenever the priests deemed it needful to insert one in the calendar. Hence, as the regular Elul was the sixth month of the year, our tablet is the seventh of the series.

The month of the second Elul. The first day (is dedicated) to Ann and Bel. A day of good luck. When during the month the moon is seen, the shepherd of mighty nations (shall offer) to the moon as a free-will offering a gazelle without blemish... he shall make his free-will offering to the Sun the mistress of the world, and to the Moon the supreme god. He offers sacrifices. The lifting up of his hand finds favour (*magir*) with the god.

The second day (is dedicated) to the goddesses [the two Istars]. A lucky day. The king makes his free-will offering to the Sun the mistress of the world, and the Moon the supreme god. Sacrifices he offers. The lifting up of his hand he presents to the god.

The 3rd day (is) a fast day, (dedicated) to Merodach and Zarpanit. A lucky day. During the night, in the presence of Merodach and Istar, the king makes his free-will offering. He offers sacrifices. The lifting up of his hand finds favour with the god.

The 4th day (is) the feast-day of Nebo (the son of Merodach). A lucky day. During the night, in the presence of Nebo and Tasmit, the king makes his free-will offering. He offers sacrifices. The lifting up of his hand he presents to the god.

The 5th day (is dedicated) to the Lord of the lower firmament and the Lady of the lower firmament. A lucky day. During the night, in the presence of Assur and Nin-lil, the king makes his free-will offering. He offers sacrifices. The lifting up of his hand finds favour with the god.

The 6th day (is dedicated) to Rimmon and Nin-lil. A lucky day. The king (repeats) a penitential psalm and a litany. During the night, before the east wind, the king makes his free-will offering to Rimmon. He offers sacrifices. The lifting up of his hand he presents to the god.

The 7th day is a fast-day, (dedicated) to Merodach and Zarpanit. A lucky day. A day of rest (Sabbath). The shepherd of mighty nations must not eat flesh cooked at the fire (or) in the smoke. His clothes he must not change. White garments he must not put on. He must not offer sacrifice. The king must not drive a chariot. He must not issue royal decrees. In a secret place the augur must not mutter. Medicine for the sickness of his body he must not apply. For making a curse it is not fit. During the night the king makes his free-will offering before Merodach and Istar. He offers sacrifice. The lifting up of his hand finds favour with the god.

The 8th day (is) the feast of Nebo. A lucky day. During the night the shepherd of mighty nations directs his hand to the sacrifice of a sheep. The king

makes his vow to Nebo and Tasmit. He offers sacrifice. The lifting up of his hand he presents to the god.

The 9th day (is dedicated) to Adar and Gula. A lucky day. During the night, in the presence of Adar and Gula, the king makes his free-will offering. He offers sacrifice. The lifting up of his hand he presents to the god.

The 10th day (is dedicated) to the mistress of the lower firmament and the divine Judge. A lucky day. During the night, in the presence of the star of the chariot and the star of the son of Istar, the king makes his free-will offering. He offers sacrifice. The lifting up of his hand finds favour with the god.

The 11th day is the completion of the meal-offering to Tasmit and Zarpanit. A lucky day. When the moon lifts up (its) crown of moonlight, and (its) orb rejoices, the king makes his free-will offering to the moon. He offers sacrifice. The lifting up of his hand finds favour with the god.

The 12th day is the gift-day of Bel and Beltis. A lucky day. The king makes his free-will offering to Bel and Beltis. He offers sacrifices. The lifting up of his hand finds favour with the god.

The 13th day (is sacred) to the Moon the supreme god. A lucky day. The moon lifts up (its) crown of moonlight towards the earth. On this day assuredly the king makes his free-will offering to the Sun-god the mistress of the world, and the Moon the supreme god. He offers sacrifice. The lifting up of his hand finds favour with the god.

The 14th day (is sacred) to Beltis and Nergal. A lucky day. A Sabbath. The shepherd of mighty nations must not eat flesh cooked on the fire (or) in the smoke. The clothing of his body he must not change. White garments he must not put on. He must not offer sacrifice. He must not drive a chariot. He must not issue royal decrees. (In) a secret place the augur must not mutter. Medicine for the sickness of his body he must not apply. For making a curse it is not fit. In the night the king makes his free-will offering to Beltis and Nergal. He offers sacrifice. The lifting up of his hand finds favour with the god.

The 15th day (is sacred) to the (Sun the) Lady of the House of Heaven. (A day for) making the stated offering to Sin the supreme god. A lucky day. The king makes his free-will offering to Samas the mistress of the world, and Sin the supreme god. He offers sacrifice. The lifting up of his hands finds favour with the god.

The 16th day (is) a fast-day to Merodach and Zarpanit. A lucky day. The king must not repeat a penitential psalm. In the night, before Merodach and Istar, the king presents his free-will offering. He offers sacrifice. The lifting up of his hands finds favour with the god.

The 17th day (is) the feast-day of Nebo and Tasmit. A lucky day. In the night, before Nebo and Tasmit, the king presents his free-will offering. He offers sacrifice. The lifting up of his hands finds favour with the god.

The 18th day (is) the festival (*isinnu*) of Sin and Samas. A lucky day. The king presents his free-will offering to Samas the mistress of the world, and Sin the supreme god. He offers sacrifice. The lifting up of his hands finds favour with the god.

* * * * *

The 2nd month of Elul from the 1st to the 30th day, if the king restores either his god or his goddess or his gods who have been expelled, that king has the divine colossus as his god.

In the second Elul the king of the country gives a name to the temple of the god. Whether he builds a shrine (or) . . . his heart is not good.

In the second Elul the king restores the sacrifice (*makhru*).

[Beginning of the next tablet of the series]:—The month Tisri (is sacred) to Samas the warrior of mankind. (These are) the commandments of Bel-khumnu (the priest) on the first day (sacred) to Anu and Bel.

[COLORHON].—The 8th tablet (of the series beginning) 'The Moon the lord of the month.' The possession of Assur-bani-pal, the king of multitudes, the king of Assyria.—*A. H. Sayce in the Hibbert Lectures*, 1887.

OLD TESTAMENT NOTES AND NOTICES.

Dr. Ginsburg, the celebrated Massoretic scholar, has gone to Madrid to collate some important Hebrew MSS., before beginning Vol. IV. of *The Massora*, etc.

Rev. Dr. Selah Merrill, late American consul at Jerusalem, proposes to enter the lecture field. His lectures on Palestine will sum up the results of twenty years of study, with the advantage of seven or eight years' residence in that country.

A new periodical, to be published at Breslau, in the interests of Talmudic studies, will be entitled *Zeitschrift fuer die gesammte Wissenschaft des Talmuds*. Papers on Talmudic philosophy, science, jurisprudence, ethics, etc., will be furnished by both Christian and Jewish writers.

The newly-elected Professor of Rabbinical Literature at Columbia College, Dr. Richard J. H. Gottheil, offers the following courses: 1. Introduction to the Mishna. 2. The Targums on Isaiah, with Aramaic Grammar. 3. The Midrash Rabba on Deuteronomy. 4. Kimchi's Hebrew Grammar in the original.

Prof. Samuel Ives Curtiss has an interesting article in the November *Expositor* on "The History of Israel from the Standpoint of Modern Criticism." The views presented in Stade's *Geschichte des Volkes Israel*, and Wellhausen's *Prolegomena* are considered. The treatment is fresh and thoroughly conservative.

Messrs. Bagster & Sons are about to issue a new edition of *The Records of the Past*, under the editorship of Prof. A. H. Sayce, of Oxford. In the new series, the introductions and the historical and geographical notes will be much fuller than in the old. Special attention will also be drawn to the illustrations of Scripture furnished by the monumental records. Le Page Renouf, Maspero, Pinches, Oppert, Amiaud and others have already promised their assistance in the work. This new edition will be of great value to those students who are not able to make use of the originals.

In connection with the University of Berlin, a new Oriental Seminary has recently been opened, a joint project of the Prussian and the general German governments. This seminary is not to take the place of the Oriental department in the university, but rather to supplement it. The object is to impart to missionaries, consuls, dragomen, and others, a practical knowledge of the Eastern languages. The scientific investigation of these tongues will continue to be the work of the regular university men. For each language two teachers have been appointed, a German to impart the theoretical instruction and a native for the practical drill. A number of these interesting strangers have already arrived at the German capital. For the present, instruction is given in Chinese, Japanese, Persian, Hindostani and Arabic. Professor Sachau, the famous Syriac scholar, is the director. The seminary opened with an attendance of 180 students.

It is almost a tradition among biblical scholars that the cedars of Lebanon are constantly decreasing in number. It is pleasant news to hear that this is not the case, at least not of those at Bsherre. These were examined very carefully by a German specialist in forestry, Dr. Leo Anderlind, and he publishes his conclusions in the second *Heft* of the journal of the German Palestine Society for 1887. He states that in 1573 the physician and botanist, Ranwolff, found there only 24 trees; Burkhardt, in 1810, found 300 small trees, 50 of medium size, and 25 of very large size. The geologist, Fraas, in 1874, reported about the same number; Anderlind carefully counted them and found that there were 397 trees in all. Of these only 24 were in a poor condition. The oldest of these trees he regards as about 3000 years old. He says that he never saw larger trees, and is of the opinion that it would be an easy thing to cultivate the cedars according to forestry ways. All but 8 of these 397 trees are surrounded by a stone wall, and he suggests that a competent man be appointed to live on the grounds and take care of them; the income of the trees that could each year be chopped down would pay the expenses. At present all the young trees, as they come out of the ground, are eaten by the goats and the sheep.

"The Inductive Bible-studies" which began in the September STUDENT are already used in classes, or by students for work outside of college, in many institutions of learning, both theological and literary. Of these the following is a partial list: Amherst College, Amherst, Mass.; Auburn Theol. Seminary, Auburn, N. Y.; Battle Creek College, Battle Creek, Mich.; University of California, Berkeley, Cal.; Bangor Theol. Seminary, Bangor, Me.; Gannett Institute, Boston, Mass.; Bowdoin College, Brunswick, Me.; Crozer Theol. Seminary, Chester, Pa.; Chicago Theol. Seminary, Chicago, Ill.; McCormick Theol. Seminary, Chicago, Ill.; Lane Theol. Seminary, Cincinnati, O.; Ursinus College, Collegeville, Pa.; Concordia College, Canover, N. C.; Garrett Biblical Institute, Evanston, Ill.; Northwestern University, Evanston, Ill.; Parson's College, Fairfield, Iowa; Franklin College, Franklin, Ind.; Hamilton Theol. Seminary, Hamilton, N. Y.; Madison University, Hamilton, N. Y.; Hampden Sidney College, Hampden Sidney, Va.; Dartmouth College, Hanover, N. H.; Hartford Theol. Seminary, Hartford, Conn.; Hiram College, Hiram, O.; Hope College, Holland, Mich.; Butler University, Irvington, Ind.; Cornell University, Ithaca, N. Y.; Queens University, Kingston, Can.; Lancaster Theol. Seminary, Lancaster, Pa.; Washington and Lee College, Lexington, Va.; University of Wisconsin, Madison, Wis.; Mt. Hermon School, Mt. Hermon, Mass.; Mt. Lebanon College, Mt. Lebanon, La.; Baptist Union Theol. Seminary, Morgan Park, Ill.; Fisk University, Nashville, Tenn.; Rutgers College, New Brunswick, N. J.; Theol. Seminary, New Brunswick, N. J.; Yale University, New Haven, Conn.; Newton Theol. Institution, Newton Centre, Mass.; Union Theol. Seminary, New York City; Oberlin College, Oberlin, O.; Oberlin Theol. Seminary, Oberlin, O.; Ottawa College, Ottawa, Kan.; Lake Erie Seminary, Painesville, O.; P. E. Divinity School, Philadelphia, Pa.; Vassar College, Poughkeepsie, N. Y.; Princeton Theol. Seminary, Princeton, N. J.; Brown University, Providence, R. I.; Rochester Theol. Seminary, Rochester, N. Y.; Augustana Theol. Seminary, Rock Island, Ill.; Trinity University, Tehuacana, Tex.; Theol. Seminary, Theol. Seminary, Va.; Washburn College, Topeka, Kan.; Knox College, Toronto, Can.; MacMaster College, Toronto, Can.; School of Christian Workers, Springfield, Mass.; Wheaton College, Wheaton, Ill.; Williams College, Williamstown, Mass.

▷BOOK:NOTICES.<

GENESIS AND GEOLOGY.*

Dr. Hughes is satisfied that there no conflict between the Bible and science. So far so good. But some of his interpretations of Scripture are questionable, to say the least. His exclusive and oft-repeated reference to Gesenius, Dana, and Le Conte, leads one to suspect that he has not read widely either in the direction of biblical or natural science. Moreover, in most of the instances where Gesenius is quoted, if not in all of them, a mere reference would have sufficed. Still, whatever may be the defects of the book, it certainly possesses the virtue of brevity; and in this day of making many books, brevity is a virtue. But will the time ever come when men will see eye to eye in their interpretation of the early chapters of Genesis? It would seem that the usual methods of investigation were inadequate; else, why should there be such utter lack of agreement among harmonists?

GOD IN CREATION AND IN WORSHIP.†

This book is a vigorous protest against Herbert Spencer's theory that worship and religious belief, even in their best forms, are but an evolution from burial rites. Rites of burial have evolved hero-worship and propitiation of ghosts. Ultimately comes the worship of God. Some customs of savages afford this theory a show of reason. But these customs give no account of themselves in records of the most ancient times. Those records inform us that temples were erected long before tombs were built; they recognize no hero before the time of Nimrod. The oldest piece of literature in the world, according to Renouf, is a hymn to the Maker of Heaven and Earth. But Herbert Spencer has shut his eyes to the truth which issues from the twilight times of history; he has even perverted the text of Scripture.

Along this line of our author's cumulative reasoning is marshalled an abundance of interesting citation and historic illustration, the book thus being a good source of information to those who are not acquainted with the more critical works. Its value is somewhat discounted, however, by the fact that the author appears to have been familiar with no more of the literature of the subject than was to be found in our own language at the time of his writing; and even at the present time the works on this subject written in our language are beset by many imperfections which can be remedied only by means of an acquaintance with the critical apparatus of other tongues. Moreover, the book before us perpetrates infelicities of expression which greatly mar its perspicuity, to say nothing of its literary finish. For example, we find the expression "evolutioning backward." We read also that the "descendants of Abraham lapsed into wrong ways and evolutioned into a debasing polytheism."

* GENESIS AND GEOLOGY, THE HARMONY OF THE SCRIPTURAL AND GEOLOGICAL RECORDS. By Rev. N. Collin Hughes, D. D., Chocowinity, N. C.: *Published by the author.* 8vo, pp. 142. Price, 75 cents.

† GOD IN CREATION AND IN WORSHIP. Part First. The Answer of History to Herbert Spencer's Theories of the Evolution of Ecclesiastical Institutions. By a clergyman. Second edition. New York: Thomas Whittaker. 1887. 8vo, pp. 120. Price, 75 cents.

CORRESPONDENCE SCHOOL OF HEBREW.

The holiday season is approaching with its numerous interruptions. It is strange, not that members of the Correspondence School do not do more, but rather that, situated as they are, they do so much. And still, there are delinquencies, where, possibly, they might be avoided. It should not be forgotten that the most difficult thing in the whole course is to *start again*, after having once dropped work for two or three weeks. The principal sincerely hopes that interruptions, if they *must* be, will be brief.

Note what the new circular has to say about *prizes*. Four prizes in books, \$20, \$15, \$10, and \$5, respectively, are offered to the students sending the largest number of examination-papers with grade as high as eight on a scale of ten, between and including December 1st, 1887, and November 30th, 1888. Let every one make arrangements to compete. Remember that those who fail to obtain a prize will be fully repaid for their efforts by the results of the work itself. It is hoped that this plan will do something to increase the enthusiasm which is so necessary and yet so hard to produce in correspondence work.

No prizes were offered during the present year. Last year the successful contestants were: Rev. J. H. Murphy, Cavan, Ireland, son of Dr. Murphy, the celebrated commentator; Prof. G. F. Nicolassen, of the Southwestern University, Clarksville, Tenn.; Rev. S. E. Jones, Huntington, W. Va.; and Rev. J. F. McCollm, Goshen, O.

Burmah has been added during the last month to the foreign countries represented in the membership of the Correspondence School, Rev. H. H. Tilbe, of Lincoln, Ill., having recently sailed for that country, where he will continue his Hebrew work.

The printed letter sent, October 7th, to all the members of the School has elicited many replies, and many encouraging promises for the future. Several have already resumed sending papers, and others are reviewing in preparation for advance work. And yet there are some who have not been heard from. Will not all such report *at once*?

The following completed in the Summer Schools the courses in which they were engaged, and have been recently re-enrolled in new courses: Rev. C. T. Dunning, Petersburg, Pa.; Rev. John Hannon, D. D., Lynchburg, Va.; Rev. W. M. McPheeters, Marion, Va.; Rev. J. O. Pierce, Frankfort, O.; Prof. G. N. Savage, Eagleville, Tenn.; Rev. W. D. Starkey, Barnesville, O.; Rev. H. M. Sydenstricker, Pleasant Hill, Mo.

The twenty-five persons sending in the largest number of papers from Dec. 1, 1886 to Dec. 1, 1887, are as follows, beginning with the highest number (74):

Mrs. Decatur Morgan, New Haven, Conn.; Rev. J. C. Floyd, Big Rapids, Mich.; Prof. W. H. Long, Waco, Texas; Rev. John Hoffman, Baldwin, Wis.; Rev. Geo. Summey, Chester, S. C.; Rev. J. F. Morgan, Freehold, N. Y.; Mr. J. W. Tupper, Concord, Ill.; Rev. A. A. Von Iffland, Bergerville, Quebec; Mr. A. G. Cleminson, Cambridge, England; Rev. W. E. Keller, Bardstowu, Ky.; Rev. J. W. Saunders, Deer Park, Ill.; Rev. Joshua Dyke, Winnipeg, Manitoba; Mr. J. H. Tufts, Amherst, Mass.; Rev. J. J. Lampe, New York City; Rev. D. H. Patterson, Tully, N. Y.; Rev. R. M. Kirby, Potsdam, N. Y.; Rev. E. C. Gordon, Salem, Va.; Rev. S. J. Gamertsfelder, Cleveland, O.; Rev. A. D. Bissell, Wailuku, Mani, Hawaiian Islands; Miss S. P. Morrison, Indianapolis, Ind.; Rev. T. R. English, Yorkville, S. C.; Rev. J. F. Steele, Anand, Bombay, India; Mr. William Murchie, Princeton, N. J.; Rev. C. J. Burton, Berlin, Ill.; Rev. M. Stevenson, Monmouth, Ill.

Graduates for the month: Rev. A. D. Bissell, Wailuku, Mani, Hawaiian Islands; Mr. A. G. Cleminson, St. John's College, Cambridge, England; Rev. W. E. Keller, Bardstowu, Ky.; Rev. Walter Reid, Weston, Ont., Canada; Rev. A. A. Von Iffland, Bergerville, Quebec, Canada.

New members for the month: Rev. H. W. Bailey, Covington, Ky.; Rev. W. E. Boggs, Memphis, Tenn.; Rev. T. R. English, Yorkville, S. C.; Rev. L. D. Goodwin, Friend, Neb.; Prof. F. E. E. Hamilton, Chattanooga University, Chattanooga, Tenn.; Rev. Geo. T. Harding, Sandy Beach, Quebec, Canada; Rev. C. C. Hersman, D. D., Columbia, S. C.; Rev. P. H. Hoge, Wilmington, N. C.; Rev. A. B. Howard, Deer Lodge, Montana; Mr. J. P. Hubbard, Jr., Denver, Col.; Mr. S. D. Lathrop, Richmond, Mich.; Rev. W. H. Marquess, Fulton, Mo.; Mr. J. K. McGillivray, Winnipeg, Manitoba; Mrs. Ida B. Mickey, Butler, Mo.; Prof. W. C. Mickey, Butler, Mo.; Rev. E. T. Miller, Halifax, N. S.; Prof. John Mitchell, New Wilmington, Pa.; Mr. E. B. Niver, Washington, D. C.; Rev. C. W. Park, Birmingham, Conn.; Rev. W. E. Scofield, Brooklyn, N. Y.; Prof. Robert Steudel, Chattanooga University, Chattanooga, Tenn.; Mr. E. J. Young, Washington, D. C.; Rev. J. P. Withington, St. Croix Falls, Wis.

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

- Der chronologische Rhythmus d. Alten Testaments. Eine historisch-philosoph. Studie.* By E. F. A. Harmuth. Breslau: Preuss & Jünger, 1887. 8vo, 40 pp. M.1.
Neuer Commentar ueber die Genesis. By Franz Delitzsch. Leipzig: Dörffling & Franke, 1887. 8vo, pp. v., 554. M.12.
Erklärung der Stelle I. Mose Cap. I.: 27. By H. F. Kohlbrügge, Amsterdam, 1887. Leipzig: Gustorff. 8vo, 14 pp. M.—20.
Essai sur les psaumes de Salomon. Thèse. By J. Girbal. Toulouse: Chauvin et fils, 1887. 8vo, pp. 64.
La Palestine et le Plan divin. 2^e partie. By L. de Saint-Aignan. Orléans: Girardot, 1887. 8vo, 16 pp.
Lectures on the Book of Job. By G. G. Bradley, 7s. 6d.

ARTICLES AND REVIEWS.

- Die Tage in Genesis 1-2, 4a.* By R. Schmid in Jahrb. f. prot. Theol., 1887. IV.
Egypt and the Bible. I. The Patriarchs. By George Selikovitch in Jewish Messenger. November 4, '87.
Egypt and the Bible. II. Moses and the Hebrew Exodus. By George Selikovitch, ibid. November 11, '87.
E. Renan's Histoire du Peuple d'Israel. In Athenaeum, November 5.

- The History of Israel from the Standpoint of Modern Criticism.* By Samuel Ives Curtiss in Expositor, November, '87.
The Book of Proverbs and the Revised Version. By A. B. Davidson, ibid.
Jacob and Joseph in the Inscription of Thothmes III. By Wm. N. Groff in Academy, November 12, '87.
Die Nothwendigkeit fortgehenden Bibelstudiums fuer das geistliche Amt. In Allgem. evang.-luth. Kirchen Zeitung, No. 42.
Der Name Gottes und die bösen Geister im Aberglauben der Araber Palaestinas. By Lydia Ginzler in Ztschr. d. deutschen Palaestina-Vereins. Band 10. Heft 3.
Hatte Jerusalem ein oder mehrere Akra genannte Burgen? By G. Gatt, ibid.
Das Buch Daniel u. die assyriologische Forschung. By Andreä in Der Heeweis des Glaubens, Juli-Oct., '87.
The Hebrew Conception of the Lower World. By J. A. Paine in Independent, November 3.
The Lives of the Prophets. By Isaac H. Hall in Proceedings of Society of Biblical Exegesis. June, '87.
Rise of Hebrew Psalm-Writing. By Crawford H. Toy, ibid.
Isaiah VII. 20. By H. G. Mitchell, ibid.
La mort et la sépulture de Jacob. By C. Bruston in Ztschr. f. d. alttest. Wissensch., II., 1887.
Études d'histoire israélite—Saul et David. By E. Renan in Revue des deux Mondes, October 15, 1887.

❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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No. 5.

IT is becoming more and more apparent that many of the institutions which have long been thought peculiar to the Hebrew nation, were common to one or more of the other Semitic tribes. Circumcision can hardly be supposed to have originated in the time of Abraham. The distinction between clean and unclean animals was perhaps as rigidly marked among the Assyrians and Babylonians, as among the Jews. The Sabbath, "the unlawful day," "the day of rest for the heart," was known away back in the Akkadian period. The temple of Bel-Merodach at Babylon had its "holy of holies." The institution of the shew-bread seems likewise to have existed in Babylonia. Two questions arise: (1) Whether it can be shown that in most of these cases, the Assyrian or Babylonian usage was derived from the Israelitish? (2) If not, how we may explain their existence side by side, especially in view of what the Bible has generally been supposed to teach, viz., the direct origin of some, at least, of these institutions for and in connection with the Israelitish nation?

THERE was a time, perhaps it has not yet gone by, when men thought it necessary to believe that the rainbow first appeared in connection with God's covenant made with Noah (Gen. 9). But does it not satisfy the demands of the passage to understand that something already existing, or which had before existed, was taken as the sign of this agreement made between God and Noah? Just so in the case of some of the religious institutions commonly regarded as peculiar to Judaism. Are they any the less divine if shown to have existed among other nations? Because the Assyrians have an account of the Deluge wonderfully similar to that of the Hebrews, is there any ground for the supposition that the latter is not an inspired account?

THIS question may be put with more force, perhaps, from another point of view. There is a strange and striking likeness between the Assyrian and Hebrew accounts of the Creation, the Deluge, etc. Is this likeness any proof of the inspiration of the Hebrew account? May not the Hebrew account have been entirely different from the Assyrian and still have been inspired? Is it not possible, on the other hand, to suppose that the Hebrew account is merely human, so far as any ground for a different opinion is based upon the likeness of the two accounts? What, then, is the value of the testimony to be obtained from the monuments? Does it after all prove anything? Yes, everything. But the proof of the inspiration of the scriptural account rests upon not the likeness but the *un*-likeness of the two accounts. This is admirably expressed by Professor Francis Brown: "There is a truth of spiritual conception, a loftiness of spiritual tone, a conviction of unseen realities, a confident reliance upon an invisible but all-controlling power, a humble worship in the presence of the supreme majesty, a peace in union and communion with the one and only God, and the vigorous germs of an ethics reflecting his will, which make an infinite gap between the Hebrew and his brother Semite 'beyond the river,' that all likeness of literary form does not begin to span. * * * Men say, Oh, of course the Hebrews had a purer conception of God. But the point is that this is the essential matter; this is what we care about. No doubt it has been recognized and emphasized before, but we have never before had the opportunity of seeing so plainly what it would be to have this commanding and determining element left out—from even one page—of the Old Testament. * * * * It is not the features of likeness to the Genesis tablets of Babylonia that support the unique character of the Bible so much as the absolute and appalling *un*-likeness in the spiritual conceptions and temper by which they are infused."

APPLY this same thought to Israel's institutions. Suppose that we find all of them or something similar among other nations. The resemblances neither prove nor disprove a divine influence. But the points in which they differ are more significant. There is a purity, a loftiness, an ethical force in the Israelitish institutions which those of the surrounding peoples, however similar, altogether lack. The very fact that there is a resemblance, and yet so fundamental a difference, from whatever point of view it may be regarded, tells strongly in favor of the existence of a divine element in the one class, the absence of it in the other. And so, what at first seemed likely to *oppose*, really supports, and indeed *proves* the supernatural character of the Israelitish institutions.

A RECENT writer in one of our religious journals takes grounds antagonistic to the study of the Bible in the colleges. The main line of opposition, that this study ought not to be taken up unless it can be well done, hardly needs to be answered. Of course it demands the best men, but we believe that such men can be found, and that the most successful Christian teachers in all our colleges will respond to the call for instruction in the Bible if made to them by the students; and, further, how, will some one explain, shall good work be done unless an attempt is made, mistakes corrected, and experience gained? Incidentally, two points are mentioned which deserve notice:

He says: "The knowledge of the contents of the Bible is not helpful in any way, or to any degree worth the expenditure of time and labor, unless it be to lead men to such views and reflections and convictions as will result in repentance, the renewal of their natures and the change of their characters." Is this true? Has the Bible no literary value of its own, apart from the message which it contains? Is not a knowledge of the facts which it records absolutely necessary to the work of a historical student? Is not the legal aspect of the Mosaic economy vitally important to a thorough legal training? One of the leading legal authorities in the country, in lectures to his students, gives special attention to the Mosaic legislation. He tells them that simply from the stand-point of law it was in many respects the most valuable writing which we possess, and should be thoroughly mastered by every law student. Similar declarations as to its contributions to their departments have been rendered by eminent authorities in history and literature.

The writer fears to have anyone touch the Bible, unless he has specially prepared himself for that act, and will do it in a particular way. Now, we protest that this is a wrong idea, and one which has done great harm. The Bible is not a "holy of holies" to be approached only at certain times and under special conditions. Too many people, accepting this idea, never think of looking at it save when they make a meagre and hasty preparation for the Sunday-school lesson, and perhaps also when they sleepily and hurriedly glance over a portion of a chapter before retiring. If they could be made to understand that it was not too good "for human nature's daily food," they would have found something greatly to their advantage. For ourselves, we do not believe that any honest, fair-minded study of the Bible to gain a knowledge of any department of its very varied contents will be productive of anything but good. It is safe to say that the Bible is not more likely to be hurt, than to hurt. Let it be handled without gloves. No one need fear the result.

FALSE METHODS OF INTERPRETATION.

BY PROFESSOR SYLVESTER BURNHAM, D. D.,

Hamilton Theol. Seminary, Hamilton, N. Y.

II. INTERPRETATION WITH A DOUBLE SENSE.—*Concluded.*

The considerations that are urged to justify Double-Sense interpretations, may be classified under four heads.

1. It is said that Scripture sometimes admits of a double sense. The Bible is a spiritual book addressed to spiritually minded men. It means, therefore, all that a soul with spiritual discernment sees in it. If such a soul discerns a double sense in it, and can find that any of its words will bear a twofold meaning, this double sense is its true sense.

The reply is evident. Some pious souls have found a threefold, or a fourfold, meaning in the Bible. They have even claimed that all possible senses are to be taken as true senses, because they must have been foreseen by the Holy Spirit. Thus Augustine says, *De Doct. Christ.*, III. (as quoted by Canon Farrar), “*Ille quippe auctor in eisdem verbis quae intelligere volumus, et ipsam sententiam forsitan vidit, et certe Dei Spiritus * * * etiam ipsam occursuram lectori prævidit, immo ut occurreret * * * sine dubitatione providit.*” (“The author himself perhaps saw, in the words we are trying to interpret, the same sense; and certainly the Spirit of God foresaw that this sense would occur to the reader, and doubtless provided that it might occur.”) Indeed, the interpreter who sees, by his spiritual insight, a double sense in the Scriptures, could logically make little objection to the view of the Jewish Midrashists, who claimed that the Scripture is capable of indefinite interpretations; some said, of 49, and others, of 70. But is this the kind of a book the Bible is? Does it mean one thing, or, rather, some things, to one man, and other things to another? Has it some senses for the Christian consciousness (to employ a much abused term) of one age, and more, or less, and other senses for another age in the life of the church? And are all these senses equally a true sense of its language? Are they equally true senses when they are inconsistent with one another, and when those of one age or one man are contradictory to others from other ages or other men? Could there be a clearer *reductio ad absurdum* than that for which this hypothesis of a double sense opens the way? Even did this absurd result less show the falsity of the hypothesis, there is another side of the reply yet remaining. This is a denial of the fact. Scripture, if it is revelation or teaching for men, does not admit a double sense, either on account of spiritual discernment, or any other kind of discernment. For, if it had a double sense, it would either be a riddle, or not for men, being written in an unknown tongue.

2. The second argument is much like the first. It runs somewhat thus: The worth and usefulness of Scripture are increased by the possession of a double sense. But it was the intent of God to give to his Word the highest possible usefulness and worth. Therefore, the Scriptures must be taken as having the double sense.

The reply is a denial of both premises. It is not so certain that God intended his Word to have the *highest possible* worth and usefulness, in the sense of this expression as employed in this argument. It may be a condition of our probation that we should have to be instructed by a Word of less than the highest possible worth and usefulness. Or the Word may come to be of the highest possible worth and usefulness in the true sense, by having less of worth and usefulness in the sense meant. All we can safely say about the matter, is that the Scriptures have such worth and usefulness as it has pleased God to give them. To attempt to define their value on *a priori* grounds, if it should be done by a free-thinker, would be called rationalism. But unpleasant names are not true arguments.

Again, it savors of the mode of thought with the unpleasant name, to say that a double sense increases the worth and usefulness of Scripture. On what grounds can such a conclusion be justified? Not surely by a study of the history of interpretation. That the Bible still commands the reverence and study of thoughtful men, after the double, and threefold, and seventyfold, meanings that have been, in pious but ignorant zeal, assigned to it, is one of the many proofs of its divine origin. But, if the evidence is not to be found in the history of the past, it is purely of a speculative character. In a matter of this sort, however, the speculative opinions of one man are as good as those of another. It is, indeed for any man, somewhat venturesome to attempt to tell, on *a priori* grounds, what sort of a Bible God would write.

3. The third argument applies to the Old Testament only; and is, therefore, of special interest to students of the Old Testament. But, if Old Testament passages are to be given a double sense for any reason, even though that reason had its origin in the peculiar place occupied by the Old Testament dispensation in the history of the kingdom of God, it would not be strange if the New Testament writers, following the method of the writings of the Old Testament, in which, from children, they were instructed, had given to many of their utterances a double sense in the same, or a similar way. In favor of this double sense in the Old Testament, it is argued that such a sense in the Old Testament gives to it a character in harmony with the general typical character of the Old Testament dispensation. The persons, objects, and facts, which are presented to us in the Old Testament, it is said often appear as having a double meaning and worth. What could be more natural than that the language which sets before us these persons, objects, and facts, should, like them, be used in a double sense?

The reply is that, as we saw in studying in relation to the reason for thinking that there are types in the Old Testament, there is a natural basis for the typical meaning which was, by the divine intent, given to persons, objects, and facts in the time of the Old Testament dispensation. But there is no such basis, and, in fact, no basis at all for giving a double sense to the words and sentences of human speech, unless one has a riddle to put forth, or a pun to make. It would not, therefore, be in harmony with the typical character of the Old Testament dispensation to assign a double sense to its language. For the typical meaning is natural and reasonable, and the double sense is unnatural and impossible. There would be as much harmony between light and darkness.

4. The fourth reason might seem, at the first glance, to be a strong one. It is claimed that the New Testament writers, in quoting from the Old Testament, use Old Testament passages in a double sense. But the New Testament writers must be accepted, it is also said, in their interpretation of Old Testament pas-

sages, as authorities to be trusted, and as guides to be followed: for they wrote and interpreted as inspired of God. It would be almost inevitable, it is clear, that men who thus used the language of the Old Testament, and believed that inspiration had in the past employed the double sense as a means of instruction, should not altogether refrain from utilizing for themselves this same possibility of speech, as a means of inspired teaching.

But do the New Testament writers use Old Testament passages in a double sense? Some have claimed, for example, that Matthew, in his quotation from Hosca 11:1, of the words "Out of Egypt did I call my son" (Matt. 2:15, R. V.), has given a second, and so a double, sense to the words of the prophet. But this claim is no more than an unfounded assumption. In this case, and in all like cases, it is much more natural to suppose that the New Testament writer saw, in an event in the history of the chosen people, of which is salvation, a type and prophecy of some event in the life of Him who was the embodiment of all that was really, and at the same time ideally, Israelitish. If, now, to this typical interpretation of the Old Testament, we add the fact that the New Testament writers sometimes use the language of the Old Testament, not by way of quotation, with the intent of preserving the meaning expressed by the author, but as familiar and appropriate language in which to express ideas of their own, we seem to be relieved, and for the best of reasons, from the necessity of resorting to the double sense, to explain the use of Old Testament passages in the New Testament. But, did not the facts now presented satisfactorily explain all the New Testament interpretations that are alleged to assign a double sense to the Old Testament, sound interpretation could not, for a moment, hesitate to adopt the theory of a false exegesis on the part of the New Testament writers, rather than to admit the truth of the notion of a double sense. It would be far better, far more scientific, far more reverent and religious, to say that the apostles were not raised, by inspiration, above the scientific knowledge and methods of their day. Therefore, since Hermeneutics is a science, and exegesis a scientific process, the exegetical method of the New Testament writers was not a final method, and is not, in all respects, authoritative, nor free from all error. So that the New Testament teachings are the thought of God; but men have illustrated and defended them to their contemporaries after the manner of their own time. This theory would, at least, still leave the Bible a book to be read and understood, authoritative, final, and divine in its teachings and doctrines. But the theory of a double sense gives us what is a Bible in name, but is, in reality, a conundrum to be guessed, with nobody to tell us the answer, when, in our despair, we "give it up."

PROFESSOR WEIDNER'S LISTS.

By REV. PROF. JOHN P. PETERS, PH. D.,

P. E. Divinity School, Philadelphia, and University of Pennsylvania.

At the request of Prof. Harper, I have examined the two lists of books presented by Prof. Weidner in the December number of *THE OLD TESTAMENT STUDENT*, and prepared a similar list from a different point of view. For convenience of comparison I have followed the arrangement adopted by Prof. Weidner. I have not, however, thought it wise to make two lists. If the person has but \$200 to spend, he cannot spend \$300, which is what Prof. Weidner's two lists

seem to me to involve, neither of them being to my mind—or to his own either, if I understand his concluding remarks—complete in itself. The man with \$200 cannot buy both Driver and Mueller, both Davies and Robinson, both Smith and Kitto, and one or the other must be recommended for his purchase. On the other hand there is no reason why Smith's Old Testament in the Jewish Church should exclude Smith's Prophets of Israel, or Green's Moses and the Prophets exclude Kœnig's Religious History of Israel, or OLD TESTAMENT STUDENT exclude *Expositor*.

I have endeavored to recommend a list suitable for a scholarly man, who is not, however, strictly and technically a scholar. With that end in view I have somewhat extended Prof. Weidner's list on Biblical Philology, believing that the student should give his best study to the Bible itself. I have also omitted such works as Bagster's *Hebrew English Bible*, the use of which I regard as fatal to all scholarship, or even self-dependence.

As for the department of Apologetics and Higher Criticism—it seems to me that if the student is to study the Pentateuch question at all, he should read the really famous works. I cannot, therefore, agree with Prof. Weidner in omitting the works of the two most famous of the radical critics, Kuenen and Wellhausen. I believe that the student would do well not to purchase all the books on the Pentateuch question which my list mentions (he might, perhaps, be content with Kuenen or Wellhausen, Kœnig, and Green or Vos). I have made the list thus large in order to be impartial.

In the matter of Biblical Theology I think it preferable, in the present state of Old Testament discussion at least, to send the student to the Bible itself. The existing works on Biblical Theology, as such, do not seem to me to be biblical.

In the matter of commentaries I differ widely from Prof. Weidner. In the first place, I should like to send the student directly to the Bible, for which, in the gross, he will find the best commentary in a thorough acquaintance with his grammar, dictionary, concordance, introduction, history, etc. Commentaries, as such, he should not use, I think, until he has acquired a sufficient basis for independence of judgment. Study the commentary last. In the second place, I regard all homiletical commentaries as worse than useless; they emasculate scholarship, and destroy originality. In the third place, I know very few good commentaries on any part of the Bible, and none, in English, on the Pentateuch. Under these circumstances I have thought it best to place on my list a commentary on Genesis only, leaving the various works on the Pentateuch question to serve as a commentary for Exodus-Deuteronomy.

I find to my surprise that Prof. Weidner has omitted altogether the Old Testament Apocrypha, the book of Enoch, and the historian Josephus. He seems, also, to have neglected the geography of Palestine. He undertook a very difficult task, however, and it is much easier to criticize the lists which he has furnished than it would be to make a new list without an already existing model. That I should not have felt capable of attempting.

Where the price given by me differs from that given by Prof. Weidner, the difference is based on publishers' or booksellers' catalogues. In cases where I have not had time to ascertain the exact price (for this work has of necessity been done in extreme haste), I have used a mark of interrogation. I have added a small supplemental list for those to choose from who have already some of the books mentioned, or who do not wish to enter so deeply into Biblical Philology or the Pentateuch controversy, and who yet wish to spend \$200.

I have supposed each person to own an authorized and a revised version of the Bible in English.

1. Biblical Philology.	
Gesenius (Mitchell), Hebrew Grammar.....	\$ 3.00
Driver, Hebrew Tenses.....	1.75
Brown, Aramaic Manual, Parts I., II.....	2.75
Davies, Hebrew Lexicon.....	4.00
Harper, Word Lists.....	.50
Baer-Delitzsch, Hebrew Texts.....	2.00
<i>Hebrew Old Testament</i> , with various reading of Samaritan Pentateuch (Polyglot series), or <i>Biblia Hebraica</i> (Bible Society).....	2.00
<i>Septuagint</i> , with notes, etc. (Bagster).....	7.50
<i>Bibline Sacrae</i> , vulg. ed.....	1.75
2. Introduction and Dictionaries.	
Smith (Hackett-Abbot), Bible Dictionary.....	20.00
Young, Analytical Concordance.....	3.00
Bleek, Introduction to O. T.....	4.00
3. Biblical Criticism.	
Variorum, <i>Bible</i> , (Cheyne, Driver, etc.).....	4.00
<i>Scriptures, Hebrew and Christian</i> , (Bartlett & Peters).....	1.50
Briggs, Biblical Study.....	2.50
4. Apologetics and Higher Criticism.	
Smith (W. Robertson), O. T. in Jewish Church.....	2.00
Kuenen, Introduction to Hexateuch.....	4.00
Vos, Mosaic origin of Pentateuchal Codes	1.50
Delitzsch, on the Pentateuch.....	.25
Bissell, Pentateuch.	3.00
Green, Moses and the Prophets.....	1.00
Green, The Hebrew Feasts.....	1.50
Wellhausen, Prolegomena to History of Israel.....	5.00
König, Religious History of Israel....	2.00
5. Biblical Theology in General.	
Briggs, Messianic Prophecy.....	2.50
Smith, (W. Robertson), Prophets of Israel.	2.00
6. Historical.	
Geikie, Hours with the Bible.....	3.00
Schrader, Cuneiform Inscriptions and the O. T.....	4.00
Stanley, Lectures on the Jewish Church.....	4.50
Duncker (Abbot), History of Antiquity, 6 vols.....	50.00
<i>Josephus</i> (text).....	3.00 (?)
<i>Josephus</i> (translation, notes, etc.).....	3.00
<i>By-Paths of Bible Knowledge</i> , vols III, V, VII, VIII.....	4.50
7. Travels, Geography, etc.	
Thomson, The Land and the Book	9.00
<i>By-Paths of Bible Knowledge</i> , vol. VI.....	1.00
Merrill, East of the Jordan....	3.50
Palmer, Desert of the Exodus.....	3.00
Tristram, Topography of the Holy Land.....	2.00
Tristram, Natural History of the Bible.....	1.50
Tristram, Land of Moab.....	2.50

Porter , Giant Cities of Bashan.....	1.50
Menke , Bibel Atlas.....	3.70
Kiepert , Neue Handkarte von Palaestina.....	.25
Osborn , Manual of Biblical Geography.....	.20
Osborn , Wall Map of Palestine.....	3.00

8. Miscellaneous.

<i>Set of Old Test. Student</i> (or of <i>Hebraica</i>).....	6.00
<i>Expositor</i> , (Third Series).....	6.00
Schodde , Book of Enoch.....	1.75
<i>Sacred Books of the East</i> , the Qur'ân.....	5.25

9. Commentaries.

<i>Genesis</i> . Kalisch.....	5.50
<i>Joshua-Ruth</i> , Cambridge Bible.....	1.50
<i>1 and 2 Samuel</i> , " ".....	1.80
<i>1 and 2 Kings</i> . Lange.....	3.00
<i>Chronicles-Esther</i> . Lange.....	3.00
<i>Job</i> . Davidson.....	1.25
<i>Job and Solomon</i> . Cheyne.....	2.25
<i>Psalms</i> . Perowne.....	6.00
" Delitzsch.....	9.00
" Cheyne..	1.25 (?)
<i>Ecclesiastes</i> , Plumptre.....	1.25
<i>Poets of Israel</i> . Ewald.....	9.00
<i>Prophets of Israel</i> . Ewald, 5 vols.....	21.00
<i>Isaiah</i> . Cheyne.....	4.00
<i>Isaiah</i> . Delitzsch.....	9.00
<i>Jeremiah and Lamentations</i> , Cambridge Bible.....	1.10
<i>Hosea, Obadiah, Jonah, Micah, Haggai, Zechariah</i> , Cambridge Bible....	2.25
<i>Apocrypha</i> . Lange.....	3.00

SUPPLEMENTARY.

<i>Stier & Theile</i> , Polyglot O. T.....	15.00 (?)
<i>Septuagint</i> . Tischendorf or.....	6.00
" Van Ess.....	4.00
<i>Exodus</i> . Kalisch.....	5.50
<i>Leviticus</i> . ".....	7.50
Kalisch , Prophecies of Balaam.....	4.75
" Book of Jonah.....	4.75
Tylor , Primitive Culture.....	6.00
Lenormant , Beginnings of History.....	2.50
<i>Records of the Past</i> ,.....	15.00 (?)
Hosmer , Story of the Jews.....	1.50
Milman , History of the Jews.....	2.25
Delitzsch , Jewish Artisan Life.....	1.75
Edersheim , Sketches of Jewish Life.....	1.00
" The Temple.....	1.00
Ruth, C. H. H. Wright	2.00
<i>Zechariah</i> , ".....	2.50
<i>Ecclesiastes</i> , ".....	4.00
Kuenen , Religion of Israel, 3 vols.....	12.60

THE PENTATEUCHAL QUESTION.

After all, there is no biblical question which is of such fundamental importance, and of such general interest as the Pentateuchal Question. We have before us the first two of a series of twelve papers by as many distinguished Scholars and Professors of the United States, edited by T. W. Chambers, D. D., LL. D., of New York. The list* both of subjects and names is a most interesting and inspiring one.

We give herewith a selection from each of the papers which have thus far appeared. The first, from the paper of Dr. Chambers, presents very clearly and succinctly the considerations which may be urged against a late date for the Pentateuch and the arguments in support of such a date.

"(1) The total lack of external evidence in its favor. All that we know from sacred or secular sources is on the side of the traditionary view. (2) The acknowledged inconsistencies that remain. If the matter of the Hexateuch has been so often revised as the prevailing theory declares, how comes it to pass that so many seeming contradictions continue to be found, so many divergencies in tone, in spirit, in conception? On the ordinary view these are to be expected, but by no means on the other. (3) It is vain to say that Moses was not cultivated enough to write the books attributed to him, for he was trained in all the wisdom of the Egyptians, who, in his day, had, as we know, an abundant and varied literature. (4) There is no reason to dispute the existence of a priesthood in his day, since it is clear that there was a large priestly caste in Egypt, and it is in the last degree improbable that a Hebrew priesthood should wait a thousand years, or even the half of that period, for a ritual. (5) The theory that denies everything but a few fragments to the Mosaic period, and relegates all psalms and proverbs to a post-exilic date, leaves a long period of history without any literature, and offers no basis for the splendid outburst of prophecy which illumined the eighth century before Christ. (6) The principle that the non-observance of a law proves its non-existence is wholly fallacious. (7) The language of the Hexateuch is inconsistent with a late origin. Its parts differ among themselves, but in nothing like the degree in which they differ from the Hebrew of the Persian era. (8) The local allusions throughout are to Egypt; how could this possibly be if these writings received their last redaction from persons all whose surroundings were Palestinian or Babylonian? (9) There are continual references to a life in the

* I. Introductory Historical Sketch of Pentateuchal Criticism (Dr. T. W. Chambers). II. The Hebrew Religion not a Natural Development (Prof. Gardiner, of Theological Seminary, Middletown, Conn.). III. Analysis of the Codes (Prof. Bissell, of Theological Seminary, Hartford). IV. Pentateuchal Analysis (Prof. Green, of Princeton). V. Testimony of the Pentateuch to Itself, Direct and Indirect (Prof. Schodde, of Capital University, Ohio). VI. Testimony of the Historical Books, save Chronicles (Prof. Beecher, of Auburn Theological Seminary). VII. Testimony of the Books of Chronicles (Prof. M. S. Terry, Illinois). VIII. Testimony of the Prophetical (and Poetical) Books (Prof. Harman, of Dickinson College, Carlisle, Pa.). IX. Credulity or Faith, or the Difficulties of the New Hypotheses (Prof. Streibert, Gambier, O.). X. Bearings of the New Hypothesis on Questions of Biblical Theology, Inspiration, and the authority of the Bible generally (Prof. Dwinell, Pacific Theological Seminary, Oakland, Cal.). XI. Validity and Bearing of the Testimony of Christ and his Apostles (Prof. Hemphill, of Louisville, Ky.). XII. A Reasonable Hypothesis of the Origin of the Pentateuch (Prof. Osgood, of Rochester Theological Seminary).

wilderness, a journeying through the desert; what could suggest these to men whose whole lives were passed in fertile and cultivated regions? (10) The doctrinal contents of the Hexateuch, being simple and elementary, are in harmony with the traditionary date and not the imaginary one. (11) The modern theory abounds in license. Because King Josiah found 'the book of the law' in the temple, it is insisted, without the shadow of reason, that this book was Deuteronomy, which had just been written, and had been secreted in order that it might be found! Ezekiel's splendid idealization of the church of the future is, in defiance of all taste and judgement, converted from a magnificent symbolic prophecy into the prosaic outline of a new ritual then for the first time introduced! (12) The Jewish Rabbis enumerate five things wanting in the second temple which were found in the first (the Shekinah, the ark and mercy seat, the spirit of prophecy, the Urim and Thummim and the fire on the altar); but if these were inventions of Ezra and his associates, what possible motive did they have for constructing a style of worship which would only make more evident the baldness of their own services? (13) In some cases the theory rests upon the philosophical postulate that religion in any case is only a natural development, the supernatural being impossible and incredible; this is certainly the view of Kuenen and Wellhausen, yet no man who holds it can possibly be a fair interpreter of Scripture. (14) These latter writers not only exclude the divine factors from the history of Israel, but assert the existence of fictions in that history, not merely in single, separate instances, but *passim*, wherever a patch was needed to give the story an air of authority. (15) The analysis of the documents is based often upon very subtle criteria, is frequently mechanical, and again makes assumptions that are purely conjectural; hence there is serious difficulty in accepting its conclusions when they are at war with the statements of the history itself. (16) The existence of different documents is no argument against the Mosaic authorship, for the man of God may have compiled his first book from antecedent data, and in those that followed may have reduced into form what had previously been put in writing by others under his direction. Conjecture is just as allowable in favor of Moses as it is against him. (17) So in regard to the book of Joshua, the natural complement of the Pentateuch, there is nothing strained or unnatural in the opinion that some of the men trained under the guidance of the great lawgiver made this record. (18) The testimony of the New Testament is clear and strong as to the Mosaic authorship. Our Lord said (John 5:46) of Moses, 'He wrote of me,' and in the next verse speaks of 'his writings.' No principle of accommodation will explain this language. In Mark 12:26 he asked, 'Have ye not read in the book of Moses?' So the Apostle Peter said (Acts 3:22), 'Moses indeed said: A prophet shall the Lord your God raise up unto you.' And the Apostle Paul cites the Pentateuch in the terms, 'It is written in the law of Moses,' and again 'Moses saith,' and again 'Moses describeth the righteousness that is of the law' (1 Cor. 9:9; Rom. 10:19; 10:5). It does not seem possible to understand these references as meaning anything else than the accepted view of that age, that Moses was the author of the books that bear his name."

From Dr. Gardiner's paper we take an interesting presentation of the difference between Hebrew and heathen sacrifices:

"Closely related with the idea of sin was the practice of sacrifice. This practice, whencesoever derived, was substantially universal in the ancient world. Everywhere among men there was a consciousness of having offended

the superior powers and an effort to propitiate them by sacrifice. The Hebrew sacrifices, however, are so distinguished from those of other nations in two points as to make them an essentially different institution. (1) Elsewhere sacrifice might be offered by any one, without regard to his character; and (2) it was customary to increase the value of the offering—even to the extent sometimes of providing human victims—in proportion to the magnitude of the offense. The underlying idea, therefore, of these sacrifices, was the offering to the offended deity an equivalent for the offense—a *quid pro quo*, a compensation for the wrong done—so that no further penalty could justly be exacted. Hence there was very little of a moral character about the transaction. If the offerer had returned a sufficient compensation he was quit, and the matter ended. It is no wonder that such men as Socrates saw the folly of such sacrifice. They knew the institution only in its perversion, and had no means of finding out its deeper and truer use. In Israel it was far otherwise. Sacrifices were allowed by the law only for ‘sins of ignorance’—rather of inadvertence, of carelessness, of being led away by temptation and passion; for sins committed with a ‘high hand,’ with a full knowledge of their wrongfulness and the defiance of a proud heart, no sacrifice was allowed (Num. 15:30; Deut. 17:12). This fact alone gives a totally different character to sacrifice in the two cases, because it introduces a moral element, and makes their acceptance depend upon motive and character.

“The second point is, if possible, still more distinctive. While the idea of sacrificial compensation was carried out among the heathen by proportioning the number and value of the victims to the greatness of the offense, nothing of this kind was so much as allowed by the Hebrew law. The sin offering in every case must be the same, the she-goat—the commonest and cheapest of the domestic animals.* Whole burnt-offerings might be increased, and peace-offerings, those feasts of communion with God, might be indefinitely multiplied; but for the atoning sin-offering only and always the same simple victim. The lesson hereby taught is plain: sacrifices in themselves had no compensatory value. There was no correlation between the animal victim and human sin: ‘for it is not possible that the blood of bulls and of goats should take away sin’ (Heb. 10:4). The value of sacrifices therefore could be but symbolic. What the symbolism meant it might not be given to the ancient Israelite to know: but it must have been clear, even to him, that they had in themselves no inherent efficacy for the forgiveness of sin. This is brought out still more clearly by the fact that they had an intrinsic ceremonial value. The ‘unclean’ were restored by them to their standing in the theocratic community; ‘the ashes of the heifer’ did ‘sanctify to the purifying of the flesh.’ But only symbolically and in view of character did the sacrifices avail to the restoration of communion between the soul and God.

“Now, to suppose such a system of sacrifice, so unlike that of any other nation, so far-reaching in its meaning, and yet so adapted to a spiritually debased people, keeping alive in them the sense of sin and yet pointing to something better as the true atonement for sin—to suppose such a system to have been evolved by the philosophers of Judea and adopted by the Jews, seems by many degrees more improbable than that it was given them from on high.”

* A difference in the victim was required in the case of a prince or of the high-priest by reason of the conspicuousness of their offenses, and, correspondingly, a smaller offering in the case of extreme poverty; but there was no variation in view of the greatness of the sin.

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and
G. S. BURROUGHS (Amherst College).

SEVENTEENTH STUDY.—ISRAEL AND JUDAH DURING THE DYNASTIES OF JEROBOAM AND BAASHA.

[The material of this "study" is furnished by Professors Beecher and Harper. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. A slightly different arrangement of material, together with a new department, "*Textual Topics*," will be found in this and the following "studies." It is believed that this change will be found helpful.
2. The student will allow his attention to be called once more to the fact that he is under no necessity of doing *all* the work outlined. There may, it is true, be a feeling of dissatisfaction in leaving a portion untouched; but we must remember that there are limitations which must be regarded.
3. The period already covered, viz., that which includes the great characters, Samuel, Saul, David and Solomon, is presumably much more familiar to most students than that upon which we are now entering; close attention, therefore, to details will be needed.
4. For the ground covered in this "study," the following literature is suggested: (1) Lange (Bähr), *The Books of Kings*, especially the "historical and ethical" notes; (2) Cambridge Bible for Schools and Colleges, two vols., by Lumby, not by any means so good as Kirkpatrick on Samuel in same series, yet very helpful; (3) Geikie, *Hours with the Bible*, vol. IV. chs. 1 and part of 2; (4) Sharpe, *History of Hebrew Nation* (Williams & Norgate), pp. 99-119. (5) Rawlinson, *History of Ancient Egypt*, ch. 24. The twenty-second and contemporary dynasties; (6) Stanley, *History of the Jewish Church*, 2d series, Lect. xxix.; (7) other commentaries *in loco*.

II. BIBLICAL LESSON.

Prepare for recitation the contents of 1 Kgs. 12-16:20 and 2 Chron. 10-16:6 according to the following topics.

1. **The Disruption.** (1) 12:1-5, the petition of Israel to Rehoboam at Shechem; (2) 12:6-15, Rehoboam's answer to the petition; (3) 12:16-24, Israel revolts, Rehoboam prepares for war, but is forbidden to fight.
2. **Jeroboam's Policy.** (1) 12:25-33, the golden calves; (2) 13:1-34, the prophet from Judah, his message, disobedience, punishment; (3) 14:1-18, Abijah's sickness; (4) 11:26-40, Jeroboam's previous history.
3. **Rehoboam's Policy.** (1) 14:21; 2 Chron. 12:13, his accession;* (2) 2 Chron.

* The question of Rehoboam's age at his accession, is a matter of dispute. In 1 Kgs. 14:21, and 2 Chron. 12:13, Rehoboam is said to have been forty-one years old when he began to reign. Josephus testifies to the same thing. But this is strangely in contrast with the representations that he was very young and inexperienced at the time, 1 Kgs. 12:1-20; 2 Chron. 10 and 13:7, etc., and also with the representation that Solomon was a "little child" when he came to the throne. It is not satisfactory to explain this by saying that Rehoboam was always babyish, for his equals in age are represented to have been as young as he. The attempt is made to explain it by correcting the forty-one to twenty-one; but the correction is against the evidence, and would reduce to absurdity many statements made concerning Abijah, Asa, and Jehoshaphat. The Septua-

- 11:5-12, his fortifications; (3) 2 Chron. 11:18-23, his family affairs; (4) 2 Chron. 11:13-17; 11:3; 15:9; 1 Kgs. 12:23,27, his drawing strength from Jeroboam.
4. **Judah's Apostasy; Shishak's Invasion; Rehoboam's Death.** (1) 14:21-24, evil in Judah; (2) 14:25-28, Shishak plunders the temple and the king's house; (3) 14:29-31, Rehoboam dies.
5. **Abijam's Reign.** (1) 1 Kgs. 15:1-8, his reign; (2) 2 Chron. 13:3-20, his victory over Jeroboam.
6. **Asa's Reign Begun, 1 Kgs. 15:9-12; 2 Chron. 14:1-8; Jeroboam's Death, 1 Kgs. 14:19,20; 2 Chron. 13:20; Nadab's Reign, 15:25-27,31.**
7. **Baasha's Reign.** 1 Kgs. 15:27-16:7; 15:16-22; 2 Chron. 16:1-6.
8. **Asa's Reformation; his War with Baasha.** 1 Kgs. 15:11-25; 2 Chron. 15.*
9. **Overthrow of Baasha's Dynasty.** 1 Kgs. 16:8-20.

III. TEXTUAL TOPICS.

[In each of the passages cited there is a word or expression which either (1) is obscure, or (2) contains an historical allusion, or (3) refers to some ancient custom or institution, or (4) is for some particular reason worthy of special notice. These passages are worthy of careful study.]

1. 1 Kgs. 12:1. Why was "*Shechem*" the place of assembly? Why did Rehoboam go to them and not they come to him?
2. 12:4. What was the nature of the "*grievous yoke*" laid by Solomon upon Israel?
3. 12:11. "Whips" and "scorpions"?
4. 12:31. Why of non-Levites rather than of Levites?
5. 12:32. Compare the Feast of Tabernacles.
6. 13:1. "A man of God."
7. 13:7. In what spirit is the prophet invited to go home with Jeroboam?
8. 13:9,10. What was the purpose of these charges?
9. 13:18,21. Was the old prophet acting from a good or a bad motive? Did he really receive a divine message in the second case?
10. 13:27-32. How is this transaction to be understood?
11. 14:11. "The dogs shall eat."
12. 14:15. "Asa reed is shaken in the water." (cf. Matt. 11:7); what were the "*Ash-erim*"?
13. 14:21. Why does the writer regularly mention the name of the queen-mother? 14:22, provoking God to anger.
14. 14:23. What were the "*pillars*" or "*obelisks*"? "under every green tree."
15. 14:24. "Sodomites" (cf. Deut. 23:17); "*abominations of the nations*."
16. 14:31. Cf. v. 21. What does this repetition indicate?
17. 15:3,5. In what sense was David's heart "*perfect*"? Was the sin in connection with Uriah the only *great* sin committed by David?
18. 15:6. What meaning does this verse have in this connection?
19. 15:10. cf. with 15:2, and explain.
20. 15:13. What other interesting events occurred at the brook Kidron?
21. 15:18. What other Ben-hadads in Scripture?
22. 15:23,24. Cf. 2 Chron. 16:12-14, note additions, and explain the burning of spices, etc.

gint addition to 1 Kgs. 12:24 gives his age as sixteen years; but the assumption that Rehoboam was but sixteen years old when Rehoboam and Jeroboam began their respective reigns is, yet more than the idea that his age was twenty-one, at variance with the statements concerning his successors. If there was an interval of a number of years between the death of Solomon and the final accession of Rehoboam, that affords an explanation both of this difficulty, and of other questions presented by the history as it stands. Very likely Rehoboam had two accessions, one immediately after Solomon's death, and the other at the close of the period of discord attending the disruption.—W. J. B.

* If we suppose that the thirty-five and thirty-six, 2 Chron. 15:19; 16:1, are counted from the beginning of the *kingdom of Asa*, that is, from the first year of Rehoboam, instead of from the beginning of Asa's personal reign, it involves the supposition that we have here a very unusual, but not impossible, use of language; this interpretation of the numerals makes them fit accurately all other statements of Kings and Chronicles concerning Asa and Baasha.—W. J. B.

IV. SPECIAL TOPICS.

1. **Kings of Israel and Judah.** (1) Names of those taken up in this lesson; (2) duration of reign.
2. **Septuagint Additions.** Cf. the Sept. of 12:24 seq. with the biblical statements and those of Josephus.
3. **Omissions in the Narrative.** After comparing the boundaries of Solomon's kingdom with those of the kingdoms of Jeroboam and Rehoboam, and noting the next mention made in the Bible of the Syrian, Ammonite, Moabite and Edomite peoples, discover certain important events which have taken place, but have not been mentioned in our narratives.
4. **The Disruption.** (1) Its significance in subsequent history? (2) As compared with what took place in the time of the judges (e. g. 12:1-6)? (3) To what extent due to the character of the tribes? (4) To what extent due to the very character of the kingdom? (5) How connected with the despotic nature of Solomon's reign? (6) How far the direct outcome of Rehoboam's reply? (7) Was it justifiable? If so, on what grounds? if not, why? (8) Relation of this disruption to the divine purpose in Israelitish history?
5. **The Assembly which resulted in the Disruption.** (1) Cf. similar assemblies: (a) Josh. 24:1 seq.; (b) 1 Sam. 10:17; (c) 2 Sam. 5:1-3; (d) 1 Kgs. 8:1,5,65. (2) Absence of any recognition of or reference to God. (3) The conduct of the people: (a) ingratitude, (b) discontent, (c) rebellion, (d) selecting Jeroboam for speaker, (e) treatment of Adoram. (4) The conduct of Rehoboam: (a) ignorance of situation, (b) irresolution, (c) divided counsel, (d) sending Adoram.
6. **The Prophet Shemaiah.** (1) His interference; (2) its significance; (3) this act a characteristic prophetic act; (4) cite similar acts by later prophets; (5) contrast between Rehoboam's attitude toward Shemaiah and that of Jeroboam to the man of God (13:1-7).
7. **Jeroboam's Religious Institutions.** (1) His purpose in inaugurating them (12:26-29). (2) Why would not a merely political separation have been sufficient? (3) Why did he introduce modifications of old institutions, rather than entirely new ones? (4) *The golden calves*: (a) reasons for and against supposing them of Egyptian origin; (b) the bull in ancient religions; (c) were they idols or symbols? (d) the appropriateness of the bull as a symbol of God, if one were wanted; (e) how opposed to the Mosaic law (Ex. 20:3,4)? (f) the principle involved in this law? (g) in what respect would the sanctuaries at Dan and Shechem be pleasing to the people? (5) *His priests*: (a) whence obtained? (b) purpose and result of his policy. (6) *The feast of tabernacles*: (a) why retained at all? (b) purpose and result of the change of time.
8. **The Man of God from Judah.** (1) Was this Jedo (2 Chron. 9:29) or Shemaiah (see 2 Chron. 11:2)? (2) The points in this narrative which are characteristic of the prophetic work: (a) the boldness of the act; (b) the sign; (c) the divine protection accorded him. (3) The character of the message: (a) the fulfillment of this prophecy three hundred and more years later (2 Kgs. 23:15,16); (b) the naming of the king Josiah (cf. the parallel case of Cyrus, Isa. 44:28 and 45:1); (c) how does this differ from the method generally employed in prophecy? (d) what evidence that portions of this narrative are later interpolations (cf. the mention of "cities of Samaria" (13:32), the fact that no name is given the prophet)? (e) if an interpolation, how is it to be explained? (4) The inconsistent attitude of Jeroboam: (a) attempts to injure; (b) begs for mercy; (c) offers a bribe; (d) after all gives no heed to the message; (e) explanation of this. (5) *The old prophet in Bethel*: (a) reasons for supposing him a "false" prophet; (b) from 13:21,31,32; 2 Kgs. 23:18, gather reasons for an opposite view; (c) his purpose in going after the man of God. (6) The death of the man of God: (a) how represented? (b) explanation; (c) ground of the request made in vs. 31,32. (7) The bearing and force of the whole narrative.

9. **Ahijah's Prophecy.** (1) References to the earlier prediction (11:30 seq.); (2) analysis of contents; (3) the force of the expression "*provoked the Lord to anger*" (vs. 9,15); (4) compare "the jealousy of God" (Josh. 24:19); (5) fulfillment of the prediction.
10. **Shishak's Invasion.** (1) Who was this Egyptian king? Solomon's father-in-law? (2) his connection with Jeroboam; (3) cause of invasion; (4) monumental accounts of this invasion.
11. **Abijam's Reign.** (1) Comparison of the parallel accounts in Kings and Chronicles; (2) Abijam's address to Israel (2 Chron. 13:4-12); (3) the existence in his times of the ceremonial law, now found in the Pentateuch, as affirmed by the author of Chronicles (2 Chron. 13:9-12, with marg. ref.).
12. **Asa's Reformation and Character.** (1) Causes leading to the reformation: (a) example of northern Israel; (b) immigration from other tribes of those who were loyal to Jehovah; (c) presence of prophets. (2) Facts unfavorable to the supposition that this reformation was undertaken upon strictly religious grounds: (a) sending of temple treasures to Ben-hadad; (b) treatment of Hanani (2 Chron. 16:7-10); (c) his lack of trust in God (2 Chron. 16:8,12).

V. GEOGRAPHICAL TOPICS.

1. Indicate on the map the principal places mentioned in this lesson.
2. Indicate the boundaries of Solomon's empire, and of that part of it occupied mainly by the twelve tribes.
3. Indicate the boundaries of Judah, Benjamin, and Simeon.
4. Remembering that the kings of the northern kingdom remained in control of the country east of the Jordan, including Moab (2 Kgs. 3:4, e. g.), is it incredible that Simeon was one of the ten tribes that went with Jeroboam?
5. Locate, as nearly as you can, the places fortified by Rehoboam (2 Chron. 11:5-12). What do these indicate as to the question whether Judah was separated by a frontier from Simeon, as well as from Dan and Ephraim?
6. Did the frontier exactly follow the old tribal boundaries, or may it have varied somewhat from these? (See Josh. chs. 13-19.)
7. What, probably, was the position taken by the tribe of Benjamin, just at the time of the disruption? and how may we explain the "one tribe"? 1 Kgs. 11:13,32,36; 12:20, compared with 2 Chron. 11:12,10,3,1; 1 Kgs. 12:21,23, etc.

EIGHTEENTH STUDY.—ISRAEL AND JUDAH DURING OMRI'S DYNASTY.

[The material of this "study" is furnished by Professors Beecher and Harper; it is edited by Professor Harper.]

1. PRELIMINARY NOTES.

1. From this point forward, much interesting and valuable light is shed upon Israelitish history by the Assyrian inscriptions. So far as possible, collect material of this kind from articles and books which may be within reach.
2. The material may be *abused* as well as used. Great judgment and caution must be employed in the comparison of Assyrian with Israelitish records. We must not be too hasty in accepting what seem to be wonderful coincidences; nor should we be disappointed and troubled if material is found which cannot be at once reconciled with the biblical statements.

3. For an admirable presentation of this very question see Prof. Francis Brown's *Assyriology, its Use and Abuse*. Charles Scribner's Sons.
4. For general reading upon the following "study" there may be suggested: (1) various commentaries; (2) articles on the various names of persons and places in Smith's Bible Dictionary; (3) Geikie, *Hours with the Bible*, vol. IV., chapter 2.

II. BIBLICAL LESSON.*

Prepare for recitation 1 Kgs. 16:8-2 Kgs. 8, and 2 Chron. 16:11-22:4, according to the following topics:

1. **Omri's Reign.** (1) 1 Kgs. 16:15-22, the disputed part of it; (2) 16:23-28, the undisputed part.
2. **Ahab's Reign.** (1) 1 Kgs. 16:29-34; 18:4. his marriage and religious policy; (2) 20:1-43, his wars with Syria; (3) 21:1-29, the affair of Naboth.
3. **Asa succeeded by Jehoshaphat.** (1) 1 Kgs. 15:23,24; 2 Chron. 16:11-14, Asa's old age and death; (2) 1 Kgs. 22:41-47; 2 Chron. 20:31-34, Jehoshaphat's policy; (3) his earliest relations with Israel, 2 Chron. 17:1-6; (4) 2 Chron.

* Current opinion, as represented in the articles in Smith's Bible Dictionary, in the Lange commentaries, the Speaker's commentary, etc., regards the chronological numerals given in this part of the Bible as very corrupt. My own studies lead me to a different conclusion. The forty-two of 2 Chron. 22:2 should, of course, be twenty-two, as it is in Kings. With this exception, I am not convinced of the incorrectness of any chronological number given in the Hebrew (or English) text of this and the "Seventeenth Study."

To understand these numbers, the following points should be noted:

(1) The year, in these narratives, is not properly a measure of time, but is the period between two spring equinoxes. A given number of years is the number of such periods wholly or partly covered by the event mentioned. It may or may not agree with the actual measure of the time. Jesus lay in the grave three days, though the whole time of his lying there was less than the length of two days.

(2) When a king died during a year, the whole year was counted to his reign. Sometimes the same year was also counted to his successor. When it was not so counted, the successor might actually reign several months before his "first year" began.

(3) When a king is said to have come to the throne in a certain year of another king, the beginning of his first year may coincide with either the beginning of the specified year of the other king, or with the close of that year.

To make a study of the chronology of these lessons, take sheets of ruled paper, and write in a column the numerals from 1 to 90, inclusive. At the head of this column write *A. Di.* (*Anno Discedii*, the year of the disruption). Head a parallel column "Israel," and write in it the numbers from 1 to 22, indicating the years of Jeroboam, opposite the first twenty-two numbers of the first column. Head a third column "Judah," and write in the same way the numbers from 1 to 17, indicating the years of Rehoboam. Then write the three years of Abijah parallel with the years 18-20, *A. Di.* Asa began to reign the twentieth of Jeroboam, 1 Kgs. 15:9; this may mean that his first year coincided with Jeroboam's twentieth, or that it began at the close of the twentieth; if you give it the former meaning, you will presently become involved in difficulties; give it the latter, and you are ready to fill up the column of Judah with the forty-one years of Asa. As you proceed, you will find instances in which the numbers given require you to infer that some of the reigns mentioned were partly co-reigns, in which a father associated his son with him on the throne; but you need not be afraid of this inference, provided it contradicts no part of the evidence.

This process will give you the true meaning of these numerals, if they have a true meaning; evidently, no process of aggregating and averaging, or of conjectural correction can do this. Having ascertained the dates of the events in terms of *A. Di.*, you can easily take the date *B. C.* which any particular theory assigns to the accession of Jeroboam, and reduce any date *A. Di.* to the corresponding date *B. C.*

As I understand the dated events of these two studies, they are as follows:

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|---|---|
| <i>A. Di.</i> 1-3, Rehoboam's prosperous years. | <i>A. Di.</i> 22-23, Nadab's 2 years. |
| 5, Shishak's invasion. | 23-46, Baasha's 24 years. |
| 1-17, Rehoboam's 17 years. | 21-30, Asa's 10 quiet years. |
| 18-20, Abijah's three years. | 31-35, the Ethiopian war, the Reformation, and the quiet that followed. |
| 21-61, Asa's 41 years. | 36 and later, war with Baasha. |
| 1-22, Jeroboam's 22 years. | |

- 17:7-19, the reform in his third year, and his prosperity; (5) 1 Kgs. 22:44, 2; 2 Chron. 18:1; 21:6; * 22:23, peace and affinity with Ahab.
4. **Jehoshaphat's Visit to Ahab.** (1) 22:1-5; 2 Chron. 18:1-4, the purpose of the visit and his reception; (2) 22:6-30; 2 Chron. 18:5-29, consultation with prophets.
5. **Ahaziah and Jehoram of Israel.** (1) 1 Kgs. 22:30-40; 2 Chron. 18:29-34, death of Ahab; (2) Ahaziah, (a) 1 Kgs. 22:40,48-53, his policy; (b) 2 Kgs. 1, his sickness, Elijah's message. (3) Jehoram, (a) 2 Kgs. 3:1-3, his policy; (b) 3:4-27, war against Mesha, King of Moab.
6. **The Rest of Jehoshaphat's Reign.**† (1) 1 Kgs. 22:29-33; 2 Chron. 18:28-32, Jehoshaphat at Ramoth-gilead; (2) 2 Chron. 19, his second reformation; (3) 1 Kgs. 22:48,49; 2 Chron. 20:35-37 his commercial league with Ahaziah; (4) 2 Kgs. 1:1; 2 Chron. 20:1-30, Moabite revolt; invasion of Judah; (5) 2 Kgs. 8:16; 2 Chron. 21:1-4, Jehoram made partner in the kingdom, killing his brothers; (6) 2 Chron. 21:12-15, Elijah's letter to Jehoram, after he had killed his brothers; (7) 2 Kgs. 3, campaign of Jehoshaphat and Jehoram of Israel against Moab, after Elijah's translation.

A. Di. 46-47, Elah's 2 years.

- 47, Zimri, 7 days.
 47-58, Omri, 12 years, to 38th of Asa.
 49 or thereabout, marriage of Ahab and Jezebel.
 51, Omri sole king, Tibni having died.
 51 nearly, Omri reconquers Moab.
 52, moves capital to Samaria.
 57, Jehoshaphat reigns, with Asa, Sept. of 1 Kgs. 16:28.
 58-79, Ahab's 22 years.
 62-86, Jehoshaphat's 25 years.
 64, Jehoshaphat's teaching reform.
 67, nearly, Jehoram marries Athaliah.
 69-73, perhaps, 3½ years of famine.
 73, "first year" of Shalmaneser II.
 74, Ahab defeats Ben-hadad.
 75, defeats Ben-hadad again.
 76-78, 3 years of peace with Syria.
 78, Shalmaneser defeats Ben-hadad and Ahab.

A. Di. 78-79, Ahaziah's 2 years.

- 78-79, temporary co-reign of Jehoram of Judah with Jehoshaphat, 2 Kgs. 1:17 (?)
 79, battle of Ramoth-gilead, and death of Ahab, early; later, death of Ahaziah.
 79, Jehoshaphat's second reformation.
 79, Moabite revolt; invasion of Judah.
 79-90, Jehoram of Israel, 12 years.
 82, Shalmaneser defeats the allies.
 83-90, Jehoram of Judah, 8 years.
 83, Elijah translated; the alliance against Moab; Shalmaneser defeats the allies.
 83-89, 7 years of famine; Syrian raids, followed by invasion.
 86, death of Jehoshaphat; Shalmaneser defeats the allies.
 90, Ahaziah of Judah, 1 year; same year, later, accession of Jehu, and his tribute to Shalmaneser.

Ahaziah of Judah came to the throne just at the new year of A. Di. 90, 2 Chron. 21:19. Hence 2 Kgs. 9:29 counts it the eleventh of Jehoram of Israel, while all the other places count it the twelfth.

If, as most Assyriologists hold, Shalmaneser came to the throne 860 B. C., making his "first year" to be 859 B. C., then the year when Ahaziah died and Jehu came to the throne (the year before that which is counted as the first year of Jehu) was 842 B. C. On the other hand, if the year of Ahaziah's death was 884 B. C., as given in the margins of most marginal Bibles, then the accession of Shalmaneser occurred 18 years before that. There is no doubt as to the synchroism of the events; whatever evidence dates the one dates the other also.

If the dates in our marginal Bibles were reduced to years A. Di., they would differ but slightly from those given above.—W. J. B.

* This marriage of Jehoshaphat's son, Jehoram, with Athaliah, daughter of Ahab and Jezebel, must have been early enough so that Ahaziah, the son of it, could become twenty-two years old at the time of his accession, 2 Kgs. 8:18,25,26; 9:29, etc.; and late enough for Jehoram and Athaliah to be of sufficient age to marry; it cannot have been much earlier or later than the sixth or seventh year of Jehoshaphat.

+ Whatever may have been the condition of the tribe of Simeon at the disruption, it was practically absorbed into the kingdom of Judah before the close of Jehoshaphat's reign.

7. **Last Years of the Dynasty of Omri.** (1) 2 Kgs. 8:1-6, seven years of local famine in the Shunnamite country;* (2) 2 Kgs. 5:2; 6:8-23; 6:24-7:20, during this period, Syrian raids, followed by invasion; (3) during the same period, and earlier, coalitions of Syrian, Hittite, and Palestinian peoples against Shalmaneser, who says that he defeated such coalitions in his tenth, eleventh, and fourteenth years;† (4) 1 Kgs. 22:50; 2 Kgs. 1:17; 8:16-29; 2 Chron. 21; 22, reigns of Jehoram and Ahaziah of Judah.

III. TEXTUAL TOPICS.

1. 1 Kgs. 16:19. How could anything have been done toward leading the people to sin in a reign of *seven* days?
2. 1 Kgs. 16:24. The origin and usage of the word Samaria.
3. 1 Kgs. 16:31. (a) Israel's connection with Zidon; (b) the religion of Jezebel's family.
4. 1 Kgs. 16:34. The historical allusion in this statement; its meaning; purpose of its insertion.
5. 1 Kgs. 20:3. The custom here alluded to.
6. 1 Kgs. 20:10,11. Various interpretations of these proverbial expressions.
7. 1 Kgs. 20:23,24. "Gods of the hills;" "take the kings away."
8. 1 Kgs. 20:31. "Sackcloth on our loins" (cf. 2 Sam. 3:31; 2 Kgs. 6:30); "ropes upon our heads."
9. 1 Kgs. 20:33,34. "Whether it were his mind;" "thou shall make streets in Damascus."
10. 1 Kgs. 20:35,36. Meaning of this transaction?
11. 1 Kgs. 20:42. What led Ahab, in the circumstances, to let Ben-hadad go?
12. 1 Kgs. 21:3. What is to be inferred from this verse as to the religion of Naboth? On what ground does he refuse to sell (cf. Num. 36:7,8; Lev. 25:27, 28)?
13. 1 Kgs. 21:4-7. Ahab's character as revealed in this event; his dependence upon Jezebel.
14. 1 Kgs. 21:9. "Set Naboth on high among the people."
15. 1 Kgs. 21:19. How was this fulfilled (22:38)?
16. 1 Kgs. 21:29. The fulfillment; the principle involved.
17. 1 Kgs. 22:3,4. "Is ours;" "I am as thou art."
18. 1 Kgs. 22:6,7. What kind of prophets? Why is he not satisfied with their statement?
19. 1 Kgs. 22:11,12. The force of this symbolical action? Other similar symbolical transactions?
20. 1 Kgs. 22:15. In what sense must Micah's answer be understood?
21. 1 Kgs. 22:19-23. Important points involved in this statement.
22. 1 Kgs. 22:48. "Ships of Tarshish," "Ophir," "Ezion-geber."
23. 2 Kgs. 3:11. "Which poured water on the hands of Elijah."
24. 2 Kgs. 3:15. "When the minstrel played, the hand of the Lord came upon him."
25. 2 Kgs. 3:16-20. Various explanations of this passage.
26. 2 Kgs. 3:27. Whose son? Whose was the "wrath"?

IV. SPECIAL TOPICS.

1. **Kings of Israel.** (1) Jeroboam, Nadab; Baasha, Elah; Zimri; Tibni; Omri, Ahab, Ahaziah, Jehoram; (2) the duration of each reign; (3) the principal events in each reign; (4) the general policy of each reign; (5) total number of years.

* It is likely that the seven years of famine were caused, not by drouth, but by raids and wars. The date of them seems to be very exactly fixed by the fact that they apparently began after the raising of the Shunamite's son, and therefore after the ascension of Elijah, and ended soon enough to have at least one prosperous year before the death of Jehoram of Israel. The history of the Shunamite woman, previous to the raising of her son, belongs to the period before the ascension of Elijah, and shows that Elsha had been a distinguished prophet for many years before he was set apart to be the successor of Elijah.

† Shalmaneser had to defeat this Syrian-Hittite confederacy a good many times; this shows that the earlier defeats were not decisive—may have been claimed by the confederates as victories. The confederacy doubtless had brains at its head, perhaps those of Naaman the Syrian.

2. **Kings of Judah.** (1) Rehoboam, Abijam, Asa, Jehoshaphat, Jehoram, Ahaziah; (2) duration of each reign; (3) the principal events in each reign; (4) general policy; (5) total number of years.
3. **Omri's Reign and Character.** (1) The only details mentioned in the biblical statement (1 Kgs. 16:15-28); (2) his greatness as attested by the monuments of his own times and of succeeding generations* (a common designation of "Israel" among the Assyrians was "land of Omri"); (3) his political policy, conquest or peace; (4) his relation with Tyre; (5) removal from Tirzah.
4. **Samaria.** (1) Its situation as compared with that of Shechem; (2) its topography; (3) its surroundings; (4) its adaptability for a capital; (5) its subsequent history.
5. **Ahab's Wars with Syria.** (1) The source of ch. 20, compared with that of 17, 18, 19; (2) Ben-hadad and his court; (3) the details of the victories; (4) the divine purpose in granting these victories; (5) the result as seen in the greater freedom thereafter allowed the prophets; (6) Ahab's character as manifested in these wars; (7) the explanation of the clemency shown to Ben-hadad; (8) the light in which this clemency was regarded by the prophet.
6. **The Naboth Affair.** Consider in view of the details of this event: (1) The character of Ahab (cf. the case of David and Uriah); (2) the influence of Jezebel; (3) the way in which justice was administered; (4) the attitude of the prophet Elijah; (5) the character of Ahab's penitence.
7. **Jehoshaphat's Reign and Visit to Ahab.** (1) The work which he had accomplished at home and abroad (2 Chron. 17:10; 18:1); (2) the various steps taken by him in the alliance with Ahab; (3) the real purpose of these advances.
8. **The Battle of Ahab and Jehoshaphat against the Syrians.** (1) The four hundred prophets: (a) as an indication of the religious condition of the times; (b) the lying spirit; (c) the existence of Baal prophets, false Jehovah prophets, true Jehovah prophets side by side. (2) The prophetic characteristics seen in Micaiah's work. (3) The unique character, and important teachings of his vision. (4) Ahab's character as presented in this narrative. (5) The peculiar nature of his end.
9. **The War of Jehoram and Jehoshaphat against the Moabites.** (1) Jehoram's general policy; (2) previous history of Moab; (3) motives leading Jehoshaphat to join the expedition; (4) Elisha's services; (5) how far may a natural explanation be adopted of the supply of water, etc. (3:16-23)? (6) the conclusions to be connected with the transaction recorded in 3:27.
10. **The Mesha-stone.**† (1) Its discovery; (2) date; (3) contents; (4) relation to biblical history.
11. **The Inscriptions of Shalmaneser II. of Assyria.**‡ (1) Date (860-825); (2) contents; (3) references to Ahab; (4) references to Ben-hadad.

V. GEOGRAPHICAL.

1. Make a list of the more important cities and countries referred to in this "study."
2. Group these cities and countries according to their geographical situation.

* Schrader, *The Cuneiform Inscriptions and the O. T.* Vol. I, p. 179 seq.

† *THE OLD TESTAMENT STUDENT*, 1885, Sept., page 25, seq.

‡ Schrader. *The Cuneiform Inscriptions and the O. T.*, vol. I, pp. 182-195; *THE OLD TESTAMENT STUDENT*, 1885, Sept., p. 25, seq.

NINETEENTH STUDY.—ELIJAH, ELISHA, AND THEIR FELLOW-PROPHETS.

[The material of this "study" is furnished by Professors Beecher and Harper. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. It should be the chief aim in the work of such a "study" as that which follows, to have as a result of it not only a certain comprehensive knowledge of the facts, but also a clear understanding of the relation of these facts to each other. In other words, one must not allow the philosophy of the history to be ignored.
2. Facts, but also their philosophy. Too many students stop after having gained possession of the facts. In doing this they lose sight of the work which they set out to accomplish.
3. In a "study" covering so many disconnected facts, there will surely be a disappointment unless something satisfactory in the way of a chain linking these facts together be obtained.
4. In connection with this "study" the following literature is suggested: (1) Geikie, "Hours with the Bible," vol. IV. chs. 3, 4, 5; (2) Stanley, "History of the Jewish Church," second series, Lectures XXX., XXXI.; (3) articles on *Elijah*, *Elisha*, and other prophets named, in Smith's Bible Dictionary; (4) Lange's Commentary on Kings, particularly the historical and ethical comments in connection with various passages; (5) various Jewish and Old Testament Histories *in loc.*

II. BIBLICAL LESSON.

1. *Prepare for recitation* the biblical material as arranged according to the following topics:
 1. Prophets besides Elijah and Elisha of the Times of the Dynasties of Jeroboam, Baasha, and Omri. (1) *Shemaiah*, 1 Kgs. 12:22, seq.; 2 Chron. 11:2; 12:5,7,15; (2) *Ahijah*, 1 Kgs. 11:29,30; 12:15; 14:2-18; 15:29; 2 Chron. 10:15; 9:29; (3) *Jadon*, 1 Kgs. 13, cf. Jos. Ant. VIII., viii., ix. (perhaps the Jedo of 2 Chron. 9:29, margin of Revised Version); (4) *Azariah and Oded*, 2 Chron. 15:1,8; (5) *Hanani and Jehu*, 2 Chron. 16:7; 19:2; 20:34; 1 Kgs. 16:1,7,12; (6) *Jahaziel*, 2 Chron. 20:14; (7) *Eliezer*, 2 Chron. 20:37; (8) *Micaiah*, 1 Kgs. 22: 8-28; 2 Chron. 18:7-27. How many of these prophesied for both the northern and the southern kingdoms?
 2. "Schools of the Prophets," at Bethel, Jericho, Gilgal, etc.: (1) 2 Kgs. 2-9, a general statement; (2) Were the "sons of the prophets" lads or grown men? 2 Kgs. 2:15-18; 4:1, etc. (2) Did they form communities by themselves? 2 Kgs. 6:1-7. (3) Information as to their means of subsistence? 6:1-7; 4:42-44,8-10, 38-41, etc. (4) Did they engage in public affairs? 1 Kgs. 20:35-43; 2 Kgs. 9:1-12, etc. (5) What about their other occupations? 1 Sam. 10:5-13; 19:18-21; 1 Chron. 25:1,2,3,5. Note also that literary authorship is attributed to Shemaiah, Ahijah, Jedo, Jehu, and Elijah, as well as to the prophets before and after them.
 3. The Character of the Prophets of this Period. (1) The number of Jehovah's prophets? 1 Kgs. 18:4; 19:14, etc. (2) Were most of these "sons of the prophets," or prophets in the stricter sense? 20:35,38,41, etc. (3) How about prophets of Baal? 1 Kgs. 18:19,22; 2 Kgs. 10:19. (4) How about false prophets prophesying in the name of Jehovah? 1 Kgs. 22, especially vs. 6-8,11,12,24.
 4. Elijah and Elisha. (1) Their relation to the other prophets of Jehovah? 2 Kgs. 2:3,5,15,16, etc.; 1 Kgs. 19:16,19-21. (2) Their relation to whatever political movement there may have been in Israel against Jezebel and her innovations?

5. **The Famine in the time of Elijah.** (1) Its duration? 17:1; 18:1; Luke 4:25; Jas. 5:17. (2) The abrupt words of Elijah, 17:1, may naturally be understood as the *ultimatum* of Elijah, the envoy of Jehovah, terminating negotiations that had been going on between him and Ahab (cf. 18:10,17,18, etc.): the marriage of Jehoram and Athaliah took place about 67 A. D., and the birth of Ahaziah,* heir to the throne of Judah, perhaps a year later, and Ahab's first defeat of Ben-hadad probably six or seven years later (see last "study"); supposing the three and a half years of the famine to have occurred within this interval, what explanation have we for Elijah's abrupt ultimatum? 18:4,13,21,22; 19:2,10,14,17. (3) How does the same hypothesis agree with the theory that Ps. 45 was written by some prophet of Judah in sympathy with Elijah, to celebrate the marriage of Jehoram and Athaliah?
6. **Persecution of Elijah and the Worshipers of Jehovah.** (1) 17, Elijah in bidding; (2) 18:1-16, his return; (3) 18:17-46, the affair at Carmel; (4) 19, his flight to Horeb, and return thence.
7. **Jehovah's Worshipers tolerated, and his Prophets honored** (though grudgingly, as if by compulsion). (1) 1 Kgs. 20:13,14,22,28,35,38,41-43, the prophets here mentioned; (2) 21:17-29, Elijah in the case of Naboth; (3) 22:1-28, Micaiah and the others; (4) 2 Chron. 21:12-15, Elijah's letter; (5) 2 Kgs. 1, fire from heaven; (6) 2 Kgs. 2:1-18, ascension of Elijah; (7) 2:19-25, Elisha succeeds Elijah.
8. **The Rest of Elisha's Career.** (1) 2 Kgs. 3:11-20, in the Moabite war; (2) 2 Kgs. 4-7 and 13:20,21, the miracles of the pot of oil, the Shunamite's son, the "death in the pot," the multiplying of food, Naaman the Syrian, the iron that swam, the Syrians smitten with blindness, the siege of Samaria raised, the dead man revived; (3) 4:13; 8:1-6, his political standing; (4) 8:7-15, his dealings with Hazael; (5) 9:1-12, his connection with Jehu's rebellion; (6) 13:14-21, his death.

III. TEXTUAL TOPICS.

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| 1. 1 Kgs. 17:1. "The Tishbite;" the form of oath. | severe battle in the same war; and 2:23-25 as a third affair of similar significance? |
| 2. 1 Kgs. 17:4. "The ravens," other interpretations. | 7. 1 Kgs. 18:19,22. Prophets of Baal; prophets of the Asherah; was Elijah the only true prophet? |
| 3. 1 Kgs. 17:9. Zarephath (cf. Luke 4:26), of what nationality? | 8. 1 Kgs. 18:26-29. "And they leaped about the altar;" "for he is a god;" "cut themselves;" "they prophesied." |
| 4. 1 Kgs. 17:17,18. Was the lad really dead? "bring my sin to remembrance." | 9. 1 Kgs. 18:30. Is the altar here mentioned (cf. 19:10,14) consistent with Deut. 12:10-14. |
| 5. 1 Kgs. 18:9. What is the ground of his fear? | 10. 1 Kgs. 18:32-35. "Trench;" purpose of the water. |
| 6. 1 Kgs. 18:17-40. If this is taken as an account of a battle in a civil war, in defence of the prophets and worshipers of Jehovah, did it accomplish its purpose? Would this view justify Elijah's conduct in the matter? Can 2 Kgs. 1:9-14 be explained as a second and less | 11. 1 Kgs. 18:42,43. His attitude; why toward the sea? |
| | 12. 1 Kgs. 18:45. "Hand of the Lord was |

* The names of the three children of Ahab were Ahaziah, "whom Jehovah holds," Jehoram, "whom Jehovah has exalted," and Athaliah, "whom Jehovah afflicts." Too much stress should not be put upon the significance of these names, as an acknowledgment of Jehovah by Ahab; but they agree with all the other facts of the history in suggesting that the earlier part of Ahab's reign was full of promise to the worshipers of Jehovah. This would of course intensify their disappointment and indignation when this policy was changed into one which attempted to extirpate them.

on Elijah;" his running; his stopping outside; the purpose of his journey.

13. 1 Kgs. 19:2. Form and significance of the oath.
14. 1 Kgs. 19:4. Occasion of his despondency; parallel case of Jonah.
15. 1 Kgs. 19:8,11,12. Purpose of visit to Horeb; forty days and forty nights; the meaning of these manifestations.
16. 1 Kgs. 19:15-18. Connection of the contents of these verses with what precedes; the number "seven thousand;" "kissed him," Hos. 13:2; Ps. 2:12.
17. 1 Kgs. 19:20,21. Elisha's attitude; Elijah's words; the feast.
18. 2 Kgs. 2:1. The source of the following narrative.
19. 2 Kgs. 2:2,4. Why does Elijah visit Bethel and Jericho?
20. 2 Kgs. 2:9,10. "Double portion of thy spirit;" why a "hard" thing? Meaning of the test.
21. 2 Kgs. 2:12. The title "my father;" the following expression.
22. 2 Kgs. 2:23-25. Various questions suggested by this narrative; does this account say that the bears either ate, or killed, or seriously maimed all the forty-

two children, or any of them? In view of the number of bears and that of the children, how is it most naturally to be understood?

23. 2 Kgs. 4:1. What inference to be taken from this verse?
24. 2 Kgs. 4:19. Symptoms of what disease? cf. Ps. 121:6 and Judith 8:2,3.
25. 2 Kgs. 4:23. What inference as to regular assemblies for worship?
26. 2 Kgs. 4:25. Distance of the journey
27. 2 Kgs. 4:27,28,29. "Hid it from me and hath not told me;" abruptness; purpose of sending Gehazi with staff.
28. 2 Kgs. 5:7. "He rent his clothes."
29. 2 Kgs. 5:10. The purpose of this command.
30. 2 Kgs. 5:15,17. "No God in all the earth but in Israel;" "two mules' burden of earth."
31. 2 Kgs. 5:18. "House of Rimmon;" the principle here involved.
32. 2 Kgs. 6:23. Reconcile the last clause with the following verse.
33. 2 Kgs. 6:30. "Sackcloth within upon his flesh."
34. 2 Kgs. 6:33. Whose words, and what do they imply?
35. 2 Kgs. 7:6. The Hittites in Scripture.*

IV. SPECIAL TOPICS.

1. **Elijah.** (1) Uniqueness of his case; (2) significance of his Gileadite origin; (3) person and dress; (4) his preparation for his work.
2. **Baal-worship.** (1) The fundamental principle; (2) priests and priestesses; (3) rites and ceremonies; (4) extent and influence; (5) Elijah's work in opposition to it.
3. **Elijah's Earlier Work.** (1) Before Ahab; (2) at brook Cherith; (3) at Zarephath; (4) toward end of famine again with Ahab; (5) the sacrifice on Mt. Carmel, importance of this day in his career; (6) journey to Horeb; (7) divine manifestation there; (8) commands respecting Hazael, Jehu, Elisha; (9) still again before Ahab in Naboth's vineyard.
4. **Elijah's Later Work.** (1) After three or four years, message to Ahaziah; (2) the parties of fifty consumed by fire; (3) his letter to Jehoram (2 Chron. 21:12-15), difficulties suggested by this.
5. **Elijah's Removal.** (1) The facts as stated; (2) the realistic view which interprets the narrative literally; (3) the rationalistic view which seeks to explain it in some natural way or takes it as mythical; (4) the idealistic view.
6. **Elijah's Life and Character.** (1) Elements in his character as exhibited on particular occasions; (2) his slaughter of the priests of Baal; (3) his fierceness, harshness; (4) his adaptation to his times; (5) references to his life and character in later history and tradition; (6) Elijah in the New Testament.
7. **Elisha.** (1) His call; (2) his relation to Elijah; (3) the important acts of his life; (4) character of these acts as compared with those of Elijah; (5) his work as a supporter of his countrymen against their enemies; (6) his atti-

* See Wright, *Empire of the Hittites*, Scribner and Welford, N. Y.; also the article on the Hittites, in the Schaff-Herzog *Encyclopedia*, and the literature there described.

tude toward Baal-worship; (7) evidence of the incompleteness of the records concerning his life.

8. **Comparisons and Contrasts.** (1) Compare and note points of similarity and contrast between the life and work of Elijah and (a) that of Moses, (b) that of Samuel, (c) that of Elisha, (d) that of John the Baptist. (e) that of Christ. (2) Compare and note points of similarity and contrast between the life and work of Elisha and (a) that of Moses, (b) that of Samuel, (c) that of John the Baptist, (d) that of Christ.

TWENTIETH STUDY.—ISRAEL AND JUDAH DURING THE FIRST THREE REIGNS OF THE DYNASTY OF JEHU.*

[The material of this "study" is furnished by Professors Beecher and Harper. It is edited by Professor Harper.

I. PRELIMINARY NOTES.

1. Properly, there should be given in connection with this lesson a more or less complete list of Assyriological helps. This list, however, will be reserved for the twenty-first "study" (February).
2. For general work the following literature is suggested: (1) Geikie, "Hours with the Bible," vol. IV., ch. 6; (2) Stanley, "History of the Jewish Church," 2d series, Lecture XXXII.; (3) articles in Smith's Bible Dictionary on the various names which come up in the "study;" (4) Old Testament Histories *in loc.*

II. THE BIBLICAL LESSON.

Prepare for recitation 2 Kgs. 8:28-14:16, and 2 Chron. 22:5-25:24, in the order of the following topics:

1. **Overthrow of the Dynasty of Omri.**† (1) 2 Kgs. 8:28,29; 2 Chron. 22:5,6, Jehoram and Ahaziah at Ramoth-gilead and at Jezreel; (2) 2 Kgs. 9:1-15, anointing of Jehu; (3) 2 Kgs. 9:16-26, 2 Chron. 22:7, death of Jehoram; (4) 2 Kgs. 9:30-37, death of Jezebel; (5) 2 Kgs. 10:1-11, death of Ahab's sons; (6) 2 Kgs. 9:27,28; 10:12-14; 2 Chron. 22:7-9, death of Ahaziah and his "brethren;" (7) 2 Kgs. 10:15,16,23, Jehonadab, son of Rechab.

* Note on the Chronology.—If the dates given in this study were reduced to dates B. C., taking the first year of Jeroboam I. to be 975 B. C., they would agree nearly, though not exactly, with the dates given in the margins of most marginal Bibles. Again, assuming that the accession year of Jehu, 90 A. D., was 842 B. C., and reducing the dates here given to dates B. C., they will agree closely with the dates accepted by most Assyriologists, except those who reject the biblical dates by the wholesale. The Assyrian synchronisms herein given differ from those sometimes stated, but are accurate, on the assumption that the eighteenth year of Shalmaneser II. was the year of Jehu's accession, that is the year before his "first year."

All work on these dates should be done by a process of parallel columns, like that described in the last lesson, and not by processes of combining and averaging numbers, or of conjectural correction.

† Shalmaneser II. says (Black Obelisk, lines 97-99, and second epigraph; also Bull Inscription, C. I., vol. III., page 5, cited in Smith's "Assyrian Canon," page 113, and "Records of the Past," vol. v.) that in his eighteenth year, he defeated Hazael of Damascus, capturing from him an immense number of chariots and horses; and that he received tribute from Hazael, and from "Jehu, the son of Omri." On the obelisk is the figure of Jehu, making his submission and giving tribute. Apparently the pressure upon Syria from Shalmaneser afforded Jehoram and Ahaziah their opportunity to attack Ramoth-gilead, and afforded Jehu his opportunity to rise against Jehoram. Apparently, also, Jehu signalized his accession not only by extirpating the Baalite religion, but by promptly submitting himself as a tributary to the Assyrian empire.

2. Jehu's Religious Policy,* 2 Kgs. 10:17-31.
3. Athaliah's Six Years† (A. Di. 91-96), 2 Kgs. 11:1-20; 2 Chron. 22:10-23:21.
4. Remainder of Jehu's Reign of 28 years, to beginning of the twenty-third of Joash of Judah (to close of A. Di. 118), 2 Kgs. 10:36; 12:6. (1) 2 Kgs. 11:4-12:3; 2 Chron. 23:1-24:3, early years of Joash of Judah; (2) 2 Kgs. 12:4-6; 2 Chron. 24:4,5, his first attempt to repair the temple; (3) 2 Kgs. 10:32-36, Hazael deprives Israel of all its territory east of Jordan;‡ death of Jehu.
5. Reign of Jehoahaz of Israel (A. Di. 119-135, seventeen years). (1) 2 Kgs. 10:35; 13:1-3, his accession; (2) 2 Kgs. 12:7-16; 2 Chron. 24:8-16, second attempt of Jehoash of Judah to repair the temple; (3) 2 Chron. 24:15-22, death of Jehoiaada, followed by defection of Jehoash of Judah; (4) 2 Kgs. 13:3-7, Israel wasted by Hazael; (5) 2 Kgs. 13:10, Jehoash of Israel co-king with Jehoahaz§ (A. Di. 133-135).
6. The Sixteen Years of Jehoash of Israel (A. Di. 136-151). (1) 2 Kgs. 13:9-13 his accession and general character; (2) 2 Kgs. 12:17,18; 2 Chron. 24:20-25, Hazael invades Judah; (3) 2 Kgs. 13:14-22, death of Elisha; Syrians and Moabites in Israel; (4) 2 Kgs. 13:24, Ben-hadad succeeds Hazael; (5) 2 Kgs. 12:19-21; 14:1-6; 2 Chron. 24:25-25:4, Amaziah succeeds Jehoash of Judah (his first year being A. Di. 137); (6) 2 Kgs. 13:23-25, Jehoash of Israel beats Ben-hadad three times; (7) 2 Kgs. 14:7,10; 2 Chron. 25:5-13, 14,19,20, Amaziah's expedition against Edom; (8) 2 Kgs. 14:8-14; 2 Chron. 25:14-24, victory of Jehoash over Amaziah.

III. TEXTUAL TOPICS.

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| 1. 2 Kgs. 9:3. "Flee, tarry not." | 9. 2 Kgs. 10:9. "Ye be righteous, etc." |
| 2. 2 Kgs. 9:7-10. "Smite the house of Ahab" (cf. 1 Kgs. 21:29); like the house of Jeroboam (cf. 1 Kgs. 14:10); Jezebel (cf. 1 Kgs. 21:23). | 10. 2 Kgs. 10:15,16. Jehonadab, the son of Rechab (cf. Jer. 35:6,7); "see my zeal for the Lord." |
| 3. 2 Kgs. 9:11. "Ye know the man, and his communication." | 11. 2 Kgs. 10:18. What had been Jehu's religion, that of Baal or Jehovah? |
| 4. 2 Kgs. 9:13. "And put it under him on the top of the stairs." | 12. 2 Kgs. 10:22. "The vestry;" by whom were vestments worn? |
| 5. 2 Kgs. 9:22. "Whoredoms," "witchcrafts." | 13. 2 Kgs. 10:25,27. "Cast them out;" "went to the city of the house of Baal;" "draught house." |
| 6. 2 Kgs. 9:29. Evidence against the authenticity of this verse. | 14. 2 Kgs. 10:31. Why was he so hostile to Baal-worship, yet friendly to the worship of the calves? |
| 7. 2 Kgs. 9:30. "Painted her eyes, and tired her head." | 15. 2 Kgs. 10:32. "Cut Israel short," cf. the fact that Jehu was an ally of Assyria, and as such the enemy of Hazael. |
| 8. 2 Kgs. 10:1. How was Jehu's wisdom shown in this? | |

* It appears from this that Jehoram had continued to favor the religion of Baal, though he had deposed it from being the state religion. 2 Kgs. 3:2,3.

† During the first of these years, Shalmaneser says that he cut cedars in Lebanon; the third he says that he again defeated Hazael, and received the tribute of Tyre, Zidon, etc.

‡ If the claims made by Mesha on the Moabite stone are correct, Hazael only completed what Mesha had begun.

§ During this period, Assur-dayan, in Mesopotamia, revolted, with some success, against Shalmaneser. In A. Di. 108, Samas-rimman, son and successor of Shalmaneser, in his first year, conquered the rebel. In each of the two following years, his troops reached the Mediterranean. Presumably, Hazael and Jehu both continued tributary. See Inscription of Samas-rimman, "Records of the Past," vol. 1., page 13.

§ But Josephus says that Jehu reigned twenty-seven years, and that Jehoahaz came to the throne in the twenty-first year of Jehoash of Judah. By his numerals there was no co-reign at this point.

16. 2 Kgs. 11:3. "Ild in the house of the Lord six years."
17. 2 Kgs. 11:4. Who were the Carites? Cf. Cherethites.
18. 2 Kgs. 11:12. What was the "testimony" (Exod. 25:16,21; Dent. 17:18,19)? "clapt their hands," cf. Ps. 47:1; 98:8.
19. 2 Kgs. 11:14. What was "the pillar?"
20. 2 Kgs. 12:4. What three kinds of money in this verse?
21. 2 Kgs. 12:6-8. The meaning of the various statements here made.
22. 2 Kgs. 12:16. The money for the guilt offerings (Lev. 5:1-6), for the sin-offering (Lev. 5:7-12).
23. 2 Kgs. 12:17. Set his face to go up to Jerusalem (2 Chron. 24:23,24).
24. 2 Kgs. 12:20. Slew Joash (2 Chron. 24:25,26).
25. 2 Kgs. 13:5. "Saviour;" "went out from under the hands of the Syrian;" "dwelt in tents."
26. 2 Kgs. 13:7. Force of this verse.
27. 2 Kgs. 13:14. How account for the tender regard here shown by the king for Elisha, and yet for his failure to abandon the calf-worship?
28. 2 Kgs. 13:15-19. The meaning of this symbolical transaction.
29. 2 Kgs. 13:20,21. The difficulties suggested by this passage.
30. 2 Kgs. 14:6. The bearing of this verse upon the date of Dent.?
31. 2 Kgs. 14:9. The interpretation of the apologue (cf. Judg. 9:8-55).
32. 2 Kgs. 14:13. What was done with Amaziah?
33. 2 Kgs. 14:15. What does this repetition (13:12) indicate?

IV. SPECIAL TOPICS.

1. **Israelitish and Jewish Kings.** (1) Names of those taken up in this lesson; (2) duration of each reign; (3) synchronism of the reigns of the kings of Israel and Judah.
2. **Variations between 2 Kings and 2 Chronicles** (8:28-14:16 22:5-25:24). (1) Cases in which one account gives a different statement from the other; (2) events or statements in Kings and not in Chronicles; (3) events or statements in Chronicles and not in Kings; (4) the impressions produced by these variations.
3. **The Dynasty of Omri.** (1) Its connection with the royal line of Judah; (2) its connection with Tyre and Sidon; (3) its reputation in Assyria; (4) the great sins of which this dynasty, in particular Ahab's family, were guilty; (5) the consequences of a prolonged rule of this house; (6) was Jehu's revolution* justifiable? (7) Elisha's share in this revolution (cf. Jerem. 1:10); in what respects was the part which he played characteristically prophetic?
4. **Jehu.**† (1) How far personally responsible for the revolution? (2) the qualities which show him to have been well adapted to the work to which he was called; (3) the proverb "to drive like Jehu;" (4) his character; (5) his name on the monuments;‡ (6) an estimate of the motives which regulated his conduct throughout his administration.
5. **Jehonadab, the Son of Rechab.** (1) The information furnished in this passage; (2) the information furnished in Jer. 35; (3) the theory that this was a national and nomadic community; (4) the theory that it was a religious community.
6. **The Elevation of Joash.** (1) Its special significance. (2) Athaliah: (a) compared with Jezebel; (b) her influence; (c) the question of a *woman* acting as chief ruler; (d) her end. (3) Jehoiaada: (a) the wisdom of his policy; (b) his motive; (c) his character as revealed in the transaction. (4) What ground for the idea that the elevation of Joash was a priest-revolution, as that of Jehu was a prophet-revolution.

* For a compendious statement of various opinions concerning this revolution and its significance, see Lange, 2 Kgs., pp. 105, 106.

† See note by Prof. W. G. Sumner, in Lange's "2 Kings," pp. 102, 103.

‡ Schrader, *The Cuneiform Inscriptions and the Old Testament*, vol. I., p. 199, seq.

7. **The Reign of Joash.** (1) Why is special attention given by the writer to the work of restoring the temple? (2) Weakness of character shown in (a) allowing Astarte-worship (2 Chron. 24:17 seq.); (b) killing Zechariah (2 Chron. 24:20 seq.); (c) dealing with Hazael. (3) His death.
8. **Last Hours of Elisha.** (1) The last mention made of him. (2) Explanation of his silence and non-activity for forty-five years. (3) The significance of his last prophetic utterance. (4) The story of the man who was laid in his grave: (a) its significance, if accepted; (b) the view which regards it as a myth; (c) the connection of this story with the principle underlying relic-worship.

V. GENERAL REMARKS.*

1. Samas-rimman of Assyria was succeeded by Rimman-nirari III., whose first year, by the cast of the chronology given in the "Biblical Lesson," corresponded to the third year of Jehoahaz, and whose twenty-nine years nearly covered the reigns of Jehoahaz and his successor Jehoash. Rimman-nirari says (unfortunately, the precise date is lost) that he subjugated Syria, all Phœnicia, Tyre, Zidon, Omri, Edom and Philistia, and fixed taxes and tribute over them. He gives details of his victories over Mariha, the king of Damascus-Syria (see Smith's "Canon," p. 115). It is not easy to decide whether Mariha was the successor of Ben-hadad, or whether the name is another name for Ben-hadad or for Hazael.
2. To the latter part of the time covered by this study belong, according to the opinion of many, the writing of the books of Joel and Obadiah. To the same years, probably, belong the events referred to in the first of the prophetic discourses that make up the Book of Amos (see Amos, chs. 1 and 2). The life and prophesying of Jonah belongs to the same years, or a little later, 2 Kgs. 14:25. These prophetic books should be read and studied in connection with the history.
3. Prominent in the historical situation in Joel, Obadiah, and Amos 1 and 2, is a scene in which a foreign enemy sat in the gates of Jerusalem, holding drunken revelry there, and (not carrying the people as a body into exile, but) selling large numbers of Judaite captives into slavery and exile, some of them to the Greeks, and some to other distant lands. In this, Tyre, Zidon, the Philistine cities, Egypt, and Edom are charged with especial guilt as accessories, while charges of a different character, dealing with outrages committed east of the Jordan, are made against Damascus and Ammon and Moab. Edom, especially, is charged with making capital out of the calamities of his brother Israel. See Joel 3:1-7, 19; Obad. 10-16, 20; Amos 1 and 2; 4:10, 11, etc.
4. What was the written law of Moses, 2 Kgs. 14:6; 2 Chron. 25:4; 23:18? The law of the Lord, 2 Kgs. 10:31? The "testimony," 2 Kgs. 11:12; 2 Chron. 23:11?
5. If the early date for these prophets be the true one, and if these references belong to any event mentioned in the historical books of the Bible, that event is likely to be Hazael's invasion of Judah; form an opinion, by comparing the books, as to whether this is the case.

* By Professor Beecher.

OLD TESTAMENT NOTES AND NOTICES.

The catalogue of *Hebraica* and *Judaica* in the City of London Library, compiled by Rev. A. Löwy, is finished and printed. It covers over 170 pp. and will be published as soon as Mr. Löwy completes the index, on which he is now at work.

Joseph Halévy, Member of the Institute of France, during his recent visit to Adrianople, founded there a linguistic association. This association will publish a monthly review in Hebrew and Spanish after the style of the *Revue des Etudes Juives* of Paris.

Amherst College offers two prizes, each of \$50; one to the student who passes the best examination in Hebrew, special emphasis being laid on the student's ability to read Hebrew at sight; the other to that man who shall pass the best examination in biblical history and literature.

The first number of the *Orientalische Bibliographie*, edited by Prof. Dr. A. Müller, of Königsberg, with the assistance of Profs. Bezzenberger and Strack and Drs. Joh. Müller and K. Vollers, has appeared from Reuther's publishing house. This journal is to appear quarterly at the price of \$1.50 per year. Semitic bibliography will occupy an important place in each number.

Prof. Lyon, of Harvard, in an article on "Assyriology and the Old Testament" which has just appeared in the December *Unitarian Review*, presents very strongly the grounds for supposing that the early chapters of Genesis are after all borrowed at a late date from the Assyrian. Those who are not familiar with this side of the question will find the presentation at once interesting and startling.

In the December number of the *Andover Review*, Prof. S. R. Driver, in an article on "The Cosmogony of Genesis," defends the views expressed in the *Sunday School Times*, Dec. 18, 1886, and the *Expositor*, Jan., 1886, and criticizes Prof. Dana's article in the *Bibliotheca Sacra*, April, 1885. After a thorough examination of Prof. Dana's attempt to reconcile the scientific and biblical accounts of the creation, Prof. Driver claims, with reluctance, that Prof. Dana's theories leave the question unsettled.

The work of the Semitic department of the Johns Hopkins University is announced in a very full and attractive manner. It is interesting to note how much attention is given directly to work upon the Bible. In pursuance of a plan adopted last year, Professor Haupt's courses in Hebrew, Arabic, Chaldee and Syriac will be interrupted during the month of January, 1888, and all the time devoted to the study of Assyriology. Prof. Haupt will give twenty-four lectures on the Sumero-Akkadian language and literature. Two hours of instruction will be given daily by the Fellows to assist those who are following the course. There will also be a course in Ethiopic.

In the January *HEBRAICA* Prof. Chas. A. Briggs, of Union Theol. Seminary, contributes an article on "The Hebrew Tetrameter;" Prof. Henry P. Smith, of Lane Theological Seminary, a lengthy review of Ryssel's *Micah*, criticizing the

author's method of textual criticism; Prof. Isaac H. Hall, the original Syriac and a translation of a Syriac ritual of anointing; Prof. Paul Haupt, of Johns Hopkins University, will continue an article on Assyrian Phonetics; Dr. Cyrus Adler takes up the Lāmēdh Hē Verbs in Assyrian; Dr. Morris Jastrow, Jr., will furnish another article on "Jewish Grammarians of the Middle Ages." It will contain other articles of special interest, besides the usual book reviews. It will be issued about January 10.

The Correspondence School of The American Institute of Hebrew now has a sister. The London Sunday School Union has organized courses of Hebrew study by correspondence, under the charge of Rev. W. Gray Elmslie, Professor of Hebrew, Theological College, Bloomsbury, London. The names of the courses sound familiar: Elementary, Intermediate, and Progressive. The organization, however, differs quite radically from the American School, e. g., each course consists of only twelve lessons; the three courses only cover the ground of Davidson's Hebrew Grammar; the method of study is of course the old method, not the inductive; the lessons are sent out weekly, and the student is required to return the answers *weekly*, viz. every Saturday morning. With such a backing as can be given it by so strong a corporation as the London Sunday School Union, the new enterprise must prove successful. Why should not the thousands of the better classes of Sunday-school teachers in our land take up such study!

Not only has the New Testament been repeatedly translated into Hebrew, but commentaries on a number of New Testament books have also been written in the language of the Old Testament. The animus of all this work was not by any means a literary diletanteism or a scholastic exercise in the art of translating; but owes its origin to the well grounded conviction that the Jewish heart can best be reached for the truths of Christianity through the medium of their sacred tongue. It is one of the greatest achievements of modern missions that Delitzsch's translation of the New Testament has been scattered in tens of thousands of copies among the Jews of eastern Europe, and that the tangible results of this agitation are seen in the remarkable success of Jewish missions reported from there. For similar purposes Hebrew commentaries have been written. To our knowledge, the first of these was a commentary on the gospel of Luke, written by Frommann, a zealous co-laborer of Collenberg, of Halle. It is the work of the original *Institutum Judaicum* of a hundred years ago. The work remained a torso, and was deposited in the university library at Halle. There it was found some thirty years ago by Dr. Heinrich Raphael Biesenthal, one of the greatest Hebrew scholars of our day, who died in June of the present year, in Berlin, at the age of eighty-five. Himself a convert, he was in the employ of the London Society for Jewish Missions, and, as such, he completed the commentary on Luke, and later added commentaries of his own on Romans and on Hebrews, and one on Matthew was found in manuscript at his death. He was an excellent Talmudic scholar and a zealous Christian. His commentary on Hebrews, published in 1878, is remarkable in this, that he proceeds upon the hypothesis that St. Paul wrote this epistle in Hebrew; that in translating it into Greek some points of the original had been misinterpreted, and that a re-translation into Hebrew would restore the original meaning of the letter. These commentaries were eagerly read by many Jews, and Jewish converts in Mogador, in Morocco, sent Hebrew letters to Dr. Biesenthal, thanking him for his work in this regard.

▷BOOK NOTICES◁

SHEARER'S BIBLE COURSE SYLLABUS.*

One can only admire the purpose and plan of this series. In the Southwestern Presbyterian University, the study of the English Bible is compulsory. The author gives us a plan of study which is the result of fourteen years' teaching of the English Bible. His aim is to acquaint the student with Bible material. He says most truly, "Time spent on books about the Bible at this (the first) stage only take away so much of the student's time from the text of Scripture." The only serious difficulty which would present itself in carrying out the plan here presented seems to us to be that the student may thus get a knowledge of "facts," but not of the relation of these facts to each other, their philosophy. To be sure, this difficulty might, and doubtless is, overcome by the professor's lectures which supplement the syllabus. The Southwestern Presbyterian University has good reason to congratulate herself that she has taken this advanced position in the matter of Bible study, and that she has so able a professor to conduct this important department.

CHRIST AND THE JEWISH LAW.†

In these days much attention is given to the ethics of Christ. The Sermon on the Mount is receiving a new emphasis in books, in religious periodicals and weeklies, in papers before ministerial gatherings, in sermons. This is not due to anything short of a spirit of the times which asserts itself in every sphere of investigation. Under the influence of this prevalent tendency, thinkers upon biblical subjects are swinging loose from the old deductive theorizing which in its day served a purpose not to be underestimated. They are giving their minds to verities of flesh and blood. The historic Christ, as he lived in word and deed, is the central subject of religious meditation, rather than any mere idealization. The book before us is a worthy embodiment of this spirit of the times. It is an answer to the question, When on earth, what views did Christ hold and teach regarding the Jewish law? Is not this the only feature of vital importance in pentateuchal criticism? But is the author right when he says, "It matters little to Christian theology, at what time the Old Covenant passed into the form of the Levitical code. Nothing would be lost if the advanced critical hypothesis were proved, and little or nothing gained"?

Here is something good concerning the value of Old Testament Theology. In an appreciative criticism of *Ecce Homo* we read, "The author of *Ecce Homo* is imperfectly acquainted with Biblical theology; Homer, Plato, Göthe, all are at his command, but, from the Old Testament, hardly anything except a somewhat apocryphal Moses and Abraham of his own construction. Had he known the Old Testament religion, he could hardly so have misread that of the New Testament."

* BIBLE COURSE SYLLABUS. Prepared by Rev. J. B. Shearer, D. D., Professor of Biblical Instruction, Southwestern Presbyterian University, Clarksville, Tenn. Three volumes, pp. 76, 78, 100. Price per set, \$1.50. Published by the author.

† CHRIST AND THE JEWISH LAW. By Robert Maekintosh, B. D. London: Hodder & Stoughton, 27 Paternoster Row. 8vo, pp. x, 302. Price, 6s.

CORRESPONDENCE SCHOOL OF HEBREW.

Never before in the history of the School have there been within the same time so many applications for information, so many new names enrolled, and in short, so much interest. This is, of course, encouraging. But, on the other hand, there are some of us, already enrolled, who fall short of what is expected. It is our hope that during the coming month the list of delinquents may be greatly diminished. January is the month of good resolutions. Let us resolve and *do* the thing resolved.

The interest spreads. England must have a Correspondence School of her own. See the notice on page 30 of this number. When the instructor leaves red ink too freely upon a paper, the writer of that paper can now, if so disposed, try the other "school." It is to be noted, however, that the American "Elementary" covers about the same ground as the English "Elementary," "Intermediate" and "Progressive."

In the next number, it will be possible to make definite announcements concerning the Summer Schools for 1888. There will be some new features, and some radical changes,—both the result of the experience gained in former schools. Those who are interested in the talked-of "schools" for Canada, Atlanta, Ga., and Kansas City, Mo., are requested to manifest their interest in a substantial form.

The following students who had stopped work for various causes have recently resumed sending examination papers.

Rev. W. P. Aylsworth, Fairfield, Neb.; Rev. A. J. Buell, Attica, O.; Rev. R. F. Campbell, Millboro Depot, Va.; Rev. T. F. Day, American Fork, Utah; Rev. E. O. Dyer, So. Braintree, Mass.; Prof. H. Dysinger, Newberry, S. C.; Rev. D. F. Estes, Holden, Mass.; Rev. S. L. Gillespie, Box Elder, Utah; Rev. E. G. W. Hall, S. Addison, N. Y.; Mr. James Hammond, Olathe, Kans.; Rev. G. Hearn, Delhi, N. Y.; Rev. D. L. Holbrook, Lake Geneva, Wis.; Rev. H. M. Hopkinson, Perkinsville, Vt.; Rev. A. B. King, N. Y. City, N. Y.; Prof. J. S. Koerner,

Conover, N. C.; Rev. W. H. Lane, Yarmouthville, Me.; Rev. J. D. Lea, Danville, O.; Mr. W. B. Mellwaine, Princeton, N. J.; Rev. B. W. Mebane, Dublin, Va.; Rev. Wm. Moses, Jeanesville, Pa.; Rev. A. A. Murphy, Philadelphia, Pa.; Rev. Thos. Nixon, Smith's Falls, Ont., Can.; Miss Clara Pierce, American Fork, Utah; Rev. A. Porter, Fox Lake, Wis.; Rev. N. C. Saunders, Chelmsford, Mass.; Rev. W. A. Schruoff, Chillicothe, O.; Rev. R. M. Stevenson, Bozeman, Mont.; Rev. C. M. Surdam, Susquehanna, Pa.; Rev. F. W. Vroom, Shediac, N. B.

New Members in various courses from Nov. 22 to Dec. 20: Rev. H. I. Bodley, North Adams, Mass.; Rev. James Buckland, E. St. Louis, Ill.; Rev. Geo. Buckle, Little Britain, Pa.; Rev. W. M. Canfield, West Monterey, Pa.; Rev. H. M. Denslow, Seneca Falls, N. Y.; Rev. A. E. Doherty, North Keppel, Ont., Can.; Mr. O. T. Eastman, Omaha, Neb.; Rev. F. Foster, Wichita, Kans.; Mr. W. H. Gardner, Brown Univ., Providence, R. I.; Rev. Chas. Ghiselin, Shepherdstown, W. Va.; Rev. E. B. Glass, Holbroke, N. W. T., Can.; Prof. L. J. Green, Greensboro, Ala.; Rev. J. van Houte, South Holland, Ill.; Rev. J. S. Lindsay, D. D., Bridgeport, Conn.; Rev. Wm. McIntosh, Yarmouth, N. S.; Rev. J. F. Morgan, Freehold, N. Y.; Rev. W. G. Neville, Blackstock, S. C.; Rev. T. T. Rowe, Bergen, N. Y.; Rev. J. M. Scott, Port Morris, N. J.; Rev. Z. A. Weidler, Hummelstown, Pa.; Rev. D. W. Woods Jr., Tacony, Philadelphia, Pa.

Graduates for the month: Prof. H. Dysinger, Newberry, S. C.; Rev. J. C. Floyd, Big Rapids, Mich.; Rev. S. J. Gamertsfelder, Cleveland, O.; Rev. F. K. Leavell, Baltimore, Md.; Rev. Vaniah Odom, Sheffield, England; Rev. D. H. Patterson, Tully, N. Y.; Rev. J. F. Steele, Anand, Bombay, India.

Perfect papers have recently been received as follows: Rev. C. G. Crooks, Richmond, Ky., 3; Prof. H. Dysinger, Newberry, S. C., 3; Rev. D. F. Helms, Wahpikoneta, O., 1; Mr. S. D. Lathrop, Richmond, Mich., 2; Rev. J. T. Whitely, Elizabeth City, N. C., 1.

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

- Heilige Geschichte. Erklärung der histor. u. einiger Lehrbücher d. Alten Testaments als Offenbarung, des aeußern u. innern Erziehung d. Volkes Gottes.* By L. Krekeler. Bielefeld, 1887. 8vo, pp. vi, 174. M.4.
- Die biblische Geschichte d. Alten Testaments in übersichtlichen Betrachtungen f. Kirche u. Haus. I. Hälfte. Schöpfung bis Richter.* By J. M. Einfalt. Erlangen: Delehert, 1887. 8vo, pp. iv, 240. M.2.40
- Die Bücher Esra, Nechemia u. Ester, erklärt.* By E. Bertheau. In 2. Aufl. hrsg. v. V. Kys- sel. [Kurzgefasstes exeget. Handbuch zum Alt. Test. 17. Lfg.]. Leipzig: Hirzel, 1887. 8vo, pp. xxxii, 446. M.8.
- Das Hohelied in seiner Einheit u. dramatischen Gliederung, mit Uebersetzung u. Beigaben.* By J. G. Stiekel. Berlin: Reuther, 1888. 8vo, pp. lii, 187. M.4.
- Das Buch der Richter u. Ruth.* Wissenschaftlich bearbeitet mit theologisch-homilet. Betrachtungen. 2 Aufl. By P. Cassel. [Lango's theologisch-homilet. Bibelwerk, A. Test. 5 Th.]. Bielefeld: Velhagen u. Klafing, 1887. 8vo, pp. viii, 314. M.3.60
- Non-biblical systems of Religion.* A symposium by Farcar, Rawlinson, W. Wright, etc. London: Nisbet, 1887. 8vo, pp. 246. 6sh.
- The Holy Land and the Bible or Book of Scrip- ture.* Illustrations gathered in Palestine, with a map, 2 vols. By C. Geikie. London: Cassell; New York: James Pott & Co., 1887. 8vo, pp. 436. \$4.
- History of the Jews from the War with Rome to the Present Time.* By H. C. Adams. London: Tract Society, 1887. 8vo. 8sh.
- A Manual of Biblical Archaeology.* Vol. I. By C. F. Keil. 10sh. 6d.
- Notes on the Books of the Bible.* By W. P. Mackay. 8vo. 5sh.
- Elijah and the Secret of his Power.* By F. H. Meyer. 2sh. 6d.
- The Lord was there, Ezek. XXXV. 10. Incidents from my Journal.* By A. Shipton. 12mo, 2sh.
- History of the Books of the Bible.* By C. E. Stowe. 7sh. 6d.

- La Bible. Traduction Nouvelle.* By E. Ledrain. Vol. III. frs. 7.50
- The Creator and what we may know of the Method of Creation.* By W. H. Dallinger. 8vo. 2sh. 6d.
- Histoire du peuple d'Israël. Tome I., 2^e édit.* By E. Renan. Paris: C. Lévy, 1887. 8vo, pp. xxix, 455. frs. 7.50
- Sulla Cosmogonia Mosaiica: triplice saggio di una esegesi della storia della creazione, secondo la ragione e la fede.* By A. Stoppani. Milano: Ludovico F. Cogliati, 1887. 8vo, pp. xxiv, 476. £5.
- The Second Book of Kings.* With Introduction and Notes. By J. R. Lumby. London: Cam- bridge Warehouse, 1887. Pp. 310. 3sh. 6d.

ARTICLES AND REVIEWS.

- Assyriology and the Old Testament.* By D. G. Lyon in the Unitarian Review, Dec. 1887.
- Biblical and Historical Criticism. The Cosmogony of Genesis.* By S. R. Driver in Andover Review, Dec., 1887.
- Die Psalmenübersetzung der vier ersten hoch deutschen Bibeln.* By Wilh. Walther in Ztschr. f. kirchl. Wiss. u. kirchl. Leben, Heft x. 1887.
- Origine du monothéisme des Hébreux.* By M. de Broglie in Annales de philosophie chrétienne, Oct. and Nov., 1887.
- Der Erb-Acker. Ein Beitrag zum Mosaisch- tal mudischen Erbrecht.* By Hoffmann in Mag- azin f. d. Wissensch. des Judenthums. 2 and 3. 1887.
- Bemerkungen zur alttestamentlichen Textkritik.* [Verhältniss des masoretischen Textes zur Septuaginta.] By Kampffhausen in Theol. Arbeiten aus d. rhein. wissensch. Prediger- Verein VII., 1886.
- The "City of David" not the same as the "City" (Jerusalem) of David's Time.* By H. B. S. W., in Palestine Exploration Fund, Oct., 1887.
- The Old Testament Status Controversiae.* By Geo. H. Schodde in Independent, Dec. 22, 1887.
- The Pentateuch—Egyptology and Authenticity (Part I).* By G. Lausing in Evangelical Re- pository, December, 1887.

➤THE❖OLD❖TESTAMENT❖STUDENT.◀

VOL. VII.

FEBRUARY, 1888.

No. 6.

THE statement, promised by the editor, concerning the lists of books published in former numbers of the STUDENT, is necessarily crowded out of this number by the material relating to the Institute of Hebrew. It may be expected in the March issue.

STUDENTS of Biblical literature will have great reason to rejoice, if the rumors respecting a new exploring expedition to Babylonia shall prove true. No authoritative announcement of the plans or even of the facts has yet been published, though certain daily papers have professed to furnish all details. The proposed expedition will go out under the leadership and management of Rev. Prof. John P. Peters, Ph. D., of the Protestant Episcopal Divinity School of Philadelphia. Professor Peters and the city of brotherly love may well be congratulated upon this movement, so important and, under such direction, so sure of success.

IF the readers of the STUDENT will examine carefully and honestly, according to the outline sketched by Professor Burroughs, the "studies" on Jonah, Amos and Hosea in this number (pp. 198-207), the result, we are confident, will much more than justify the labor expended. If there is any method of Bible-study which will produce results, it is the method according to which this presentation of the material is given us. Will not those who are skeptical try it? It is generally conceded that, so far as concerns genuine acquisition of biblical knowledge, most methods now in vogue fail utterly. The difficulty in the case lies in the fact that the necessary *work* is not done. Nineteen out of twenty who try to study the Bible do not know how to go about it. Professor Burroughs does not simply give results of his own work, a thing which any professional student can do with ease; but he leads the student by clear and definite directions, by wise and timely suggestions, to do the work *for himself*; and after all, this is the true and the only secret of success.

WE beg our readers not to pass by the "reports" of the American Institute of Hebrew, portions of which, as in former years, are published in the STUDENT. It is true that there is no organic or business connection between the Institute and the journal; but there *is*, if possible, a closer connection, viz., that which always exists between institutions designed to accomplish the same end. The work of the INSTITUTE and the work of THE OLD TESTAMENT STUDENT are *one* work. Both, as a matter of fact, were a part of one common plan. They had their origin at the same time, and their work, for the seven years of their existence, has been mutually helpful. In the constituency of the STUDENT, the Institute has always found its warmest friends. May we not hope that, as this constituency increases, the number of the Institute's friends may likewise increase?

A STUDY of the reports will show several facts of interest: (1) that the Correspondence School of Hebrew is steadily increasing its efficiency and widening the scope of its work; (2) that in the Summer Schools of last year the attendance was forty-five per cent. greater than that of the preceding year; (3) that the older schools continue to grow and develop as rapidly as could be expected, notwithstanding the establishment of new schools; (4) that there is a strong demand for additional schools, in sections of the country remote from the localities in which schools are now held, and that arrangements are being made for meeting this demand; (5) that the corps of instructors in the schools includes men of almost every denomination and section, many of whom occupy the highest position in their departments; (6) that the work is managed and directed by an organization which includes nearly every professor of Hebrew or Old Testament study in the country; (7) that its financial support comes from north, east, south and west (read the list of donors and donations); (8) that while the period of five years for which the work (as re-organized, Jan. 1, 1885) was originally undertaken is now approaching its end, plans are being prepared for its permanent establishment.

When these things are considered, and when account is taken of additional facts: c. g., (1) that the men aided by this work are those who occupy the most influential positions; (2) that the work is in the truest sense a *national* work; (3) that, as a direct result of the work in the United States, similar schools (both Summer and Correspondence) are being planned and established in Canada and England; (4) that the work has to do with that most important subject of study, viz., the Word of God,—there is ground, we believe, for thanking

Him in whose hand are all things, for the favor with which the work thus far has been received ; and there is also occasion for the supplication that, in its growth and development in the future, it may be divinely guided.

THERE is a world of difference between the view which maintains that the Old Testament writers (e. g., the author of Genesis, and the author of Judges) have incorporated "myths" in their writings, and that other view according to which these writers are supposed to have made use of "mythic phrases," or, as Professor Cheyne has expressed it, to have picked "the wayside flowers of popular mythic imagery."* Without noticing here the former of these views, the question may appropriately be asked whether the latter is to be considered in any sense "heretical." If, as must surely be granted, institutions of heathen origin were adopted by the Israelites, and, with perhaps a new meaning, received the divine sanction, is it not to be expected that, in the language of their writers, especially in the figurative language of poetry, when closely scrutinized, there will be found phrases which show a connection with the mythical ideas of the nations with whom they came into contact. It does not follow from this that the sacred writers believed or accepted the "myths" in connection with which these phrases had their origin. Does not the literature of our day abound in allusions to Roman and Greek mythology, in phrases and expressions which grew out of this mythology? And yet is the writer who makes use of these supposed to indicate thereby his belief in the particular myth upon which the phrase employed is based? The truth is, we may well be surprised that there is not in the sacred literature a much larger element than is actually to be found. It is not improbable that many of the words and expressions which have always baffled investigation, when elucidated, will prove to be cases of this kind. "The servants of the highest Truth may have so interwoven these earthly growths with blooms of another clime that for a long time they were unrecognized by the common eye ; but now that our sight has been strengthened by the criticism of other literatures, we should be dull indeed to disregard them ; and now that our conception of providential guidance has been widened, we should be equally dull to be offended at them."

* See Professor Cheyne's article on "The Use of Mythic Phrases by the Old Testament Writers," in *The Expositor*, Jan., 1888.

HISTORICAL DEVELOPMENT OF THE MESSIANIC IDEA.

BY REV. JAMES SCOTT, D. D., LL. D.,

Aberlour, Scotland.

The development of the Messianic idea presupposes two sources, an objective divine revelation of the truth and a consequent psychological consciousness of the idea. These two things are coincident and closely connected, like two confluent streams, or rather like the rain from heaven which fills the wells; but they are not the same. The development of the idea of Christ or redemption from the natural moral consciousness or the primary conceptions of the human mind must therefore be as impossible as the development or the demonstration of the being of God from *a priori* principles of thought. It must be throughout, *ab imo ad summum*, a single and unique development from the facts of revelation, beyond which we cannot get or go. These necessary conditions of all true Messianic development and Messianic exegesis are admitted and urged by Riehm in his able work on Messianic Prophecy; though his conception of inspiration is inadequate and his weak concession that Christ and the writers of the New Testament in citing and applying the Old, sometimes present such individual and allegorical interpretation and arguments, the force and validity of which we cannot accept, is wholly groundless, p. 264. The consciousness of the idea of Christ having its root or origin in revelation, the Messianic idea in its full form will be found to consist of three correlative and concrete elements,—the covenant, the kingdom of God, and the theocracy. Keeping these ideas in view as they appear in the history of redemption, we now proceed to describe the origin of the idea of redemption and the principal stages of its growth. And in doing so we begin at the beginning with the first promise, which was the young world's hope, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel," Gen. 3:15.

1. This is the root idea, of which all others are but shoots and branches and fruit. We cannot fully describe the environment of this or of any other Messianic promise; but we will indicate and count the circular rings that mark the several periods of the growth of the beautiful tree which was planted in the paradise of God. And we will rather recount the facts of revelation on which the Messianic idea rests than attempt to gauge the exact measure of its knowledge or realization by believers. We have here, then, a vague and general announcement that the seed of the woman would ultimately bruise or mortally crush the head of the serpent. The woman's seed would be wounded merely in the extremities, the heel, one of the least vital parts; but the serpent would be mortally wounded in the head. The word "seed," indeed, has a personal as well as a general significance in the Old Testament in some instances, such as Seth, Samuel and Solomon, and is so interpreted in the light of the New Testament; but it does not follow that the believing fathers of the world would understand it in a personal or other than in a collective sense. The full flower of this budding promise

would not be seen till its full development in the Christ of the gospels. But one thing was clear and sure, that paradise lost would yet be paradise regained, and God in mercy somehow and sometime bring back his exiles.

2. Then, next, the Semitic division of mankind is declared to be the quarter in which the conquering seed of the woman was to be expected and found, Gen. 9:26,27. When the old unbelieving world was destroyed and believing Noah and his family, the seed of the godly sons of Seth, the sons of God, were saved, a fresh and advanced start was taken in the grand redemptive work. The seed of blessing to mankind was not to be found in the cursed line of wicked Canaan, or even in the prolific progeny of Japheth, but in the pious posterity of Shem. The grand and gracious idea of salvation to the race became restricted and particularized by being specially associated with the line of the Shemites. The first promise which sustained the drooping hearts of the sons of God, would thus be seen to be restricted to the specially blessed and victorious seed of Shem. This belief would gather strength, as a stream from the heights, in the minds of the faithful few among the faithless many during the long eclipse of faith and decline of spiritual life that followed till the calling and covenant of Abraham.

3. Then the promise grew clearer, defining the specific race and people whence the Deliverer would come, viz., the seed of Abram, the Hebrews, "And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." The victorious seed that would bruise the serpent's head, was to be of the seed of Abram both according to the flesh and to the Spirit. That seed was blessed and destined to bless all nations of the earth. Still this clear and consoling promise, read merely in the light of the past and present, and away from the light of its future fulfillment, speaks generally of the seed of Abram and not of any distinct person of his posterity. Yet it would enable believing Abram and all kindred believers to see through the vista of the ages a blessed day of redemption afar off, and to rejoice exceedingly. They would know that the God of grace had destined their race to be the special recipients of spiritual blessing and the special means and messengers of mercy to mankind. And this promise was soon developed into a formal covenant of grace, of which circumcision was the national seal, and Abraham for Abram the personal sign. The substance and the limitations, the tenor and the terms of this covenant, were marked and definite: "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.... And God said, Sarah, thy wife, shall bear thee a son indeed; and thou shalt call his name Isaac.... and as for Ishmael.... behold, I have blessed him and will make him fruitful, and will multiply him exceedingly.... but my covenant will I establish with Isaac," etc. It is quite clear that God had dealt with the human race by covenant from creation till now. We find the substance if not the form of a covenant in his primary dealings with the parents of mankind, two parties, God and man, terms of continued life and of certain and instant death, laid down by Him and understood and accepted by them, Gen. 3:1-3. This was no doubt a covenant of works and not of grace, of life on condition of continued obedience. But it was in itself a covenant of life and not of death. Obedience was the precept or prescription, life the promise, and death merely the penalty or result of disobedience. Then it is clear that, from the very day or date of the

subsequent promise of mercy through the woman's seed, the moral government of God was conducted on this principle throughout the antediluvian age, not only for the salvation of believers then, but for the fuller manifestation of his mercy as a covenant God, first to the patriarchs and then to Israel. This ground-thought runs like a stream, sometimes above and sometimes underground, throughout the whole history of the origin and growth of the human race, the long lives of the patriarchs, and the life of the chosen people.

Here then we have a formal covenant of grace with Abraham and his seed. It was essentially a revelation of the covenant of grace, made between God and his Son, made primarily with the Son as the second party and prospective Mediator, and merely secondarily made with Abraham. Not only the chosen seed of Abraham, but the chosen race of Adam, derived from the beginning their federal standing, character and destiny, from Christ as surety of the grace-covenant. The Abrahamic covenant had its root in a still higher form of covenant of the ages, which had two sides, a divine and a human, the halves of one whole, not then distinctly and fully seen. And yet we are assured that Abraham rejoiced to see the day of Christ. He would see the promised blessing of the coming Messianic age more clearly than the person of Messiah. And yet the apostolic exegesis of the promise implies that God not only designated, but also that Abraham discerned, a Messianic personage, by whom the elect seed would realize their destiny. Even the mystic term "seed" might mean a person as well as a race or people. And then, though it did not directly denote individuality in the context of the promise, it might yet connote or involve it in all the circumstances which embraced the whole chosen seed and Christ himself. And even the text itself in which the promise sits and in the light of which it must be read, expressly singles out and signalizes one individual, Isaac, one family and one class of character as destined to culminate in one grand person, the Mediator of blessing to mankind. And hence both kinds of unity, personal and federal, which involve one another, may be grammatically interpreted and summed up thus: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The text may thus be paraphrased: He speaks not of seeds as of several individuals, or of several sorts of seed, which he would have done if he had meant both Isaac and Ishmael and their families; but he speaks as of one, Isaac personally and his posterity, both genealogically and spiritually, which is Christ and the church, or the church in Christ. This view is confirmed by the hereditary knowledge and faith of the patriarchs, specially of Jacob, who invoked upon the heads of Joseph's sons the blessing of the Angel who had redeemed him from all temporal and spiritual evil by showing himself in vision at Bethel and elsewhere, and watching over him in his weary wanderings, and specially by a sight of his human face divine at Peniel, where he prayed and prevailed with God to get a greater blessing and a nobler name.

4. The next stage of this development is the particular tribe, the royal tribe of Judah, out of which the promised deliverer was to come. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: to Him shall the obedience of the peoples be." Gen. 49:10. This is no doubt a very difficult and debatable passage. The term "Shiloh" has been the cross of interpreters in all ages. The ancient versions take it to be a compound of *asher* and *loh*, meaning *to whom the sceptre shall be*. In the Vulgate the derivation of the word is peculiar and the interpretation is—*the Sent* or *Servant of God*.

Ancient and modern critics, who agree in regarding it as a simple and not a composite word, yet differ as to its significance. Some understand it abstractly; others, concretely; some, as a noun meaning rest; others, as the name of a place; the common view of rationalists, and others of high critical acumen, to be the name of a person, which appears to be its proper meaning. But the faith of the patriarch-prophet, the context of the passage and the subsequent facts of sacred history, forbid its being taken either as an abstract noun, the proper subject of the Hebrew text, or as a concrete proper name of a place. We consider Shiloh, as our version does, as well as most commentators, to be the name of a person, the proper subject of the verb, signifying not mere peace, but the *man of peace*, the pacifier or peace-bringer, and as corresponding to Prince of Peace, which forms the climax and the crown of Messiah's titles. In this view we have here not merely an indirect prophecy, involving the mystery of the Messiah and Messianic times, which most commentators, both Jewish and Christian, acknowledge, but a direct and designed prophecy by Jacob of Messiah as the coming seed of promise or the victorious Prince. Such as maintain that the patriarchs did not believe in a personal Redeemer may at least admit that such a belief was not only possible but highly probable in the case of Jacob under special inspiration on this occasion. The chosen seed had some evidence of the personality of the seed of promise, not only before the prophets, who declared the person and work of Christ, but before Moses, who foretold a prophet like himself but greater, whom the people would hear as Mediator between God and them.

5. We have now come to the royal family of David as the next stage in the definition or development of the seed, 2 Sam. 7:17; Ps. 89:19, etc. The substance of this prophecy lies in these words, "I have found David my servant; with my holy oil have I anointed him. . . . His seed shall endure forever, and his throne as the sun before me." Luke 1:33. This is not a direct Messianic prophecy, in which the prophet speaks of Christ and none else, but an indirect one, in which he is a type of the Messiah. It declares both the personality and the sovereignty of the Seed of David, who is at once his Son and his Lord, Ps. 110:1. Not only the gradual development of Messiah's personality, but the experience of the people under the leadership of Moses and Joshua, the rule of the judges and the reign of the kings, combined to form a clearer and fuller Messianic consciousness. Henceforth the national expectation, or at least the hope of the spiritual Israel, of a personal Messiah, the Servant of the Lord, became clear, complete and continuous. They expected the Messiah to spring not only from the royal tribe of Judah but from the royal family of David, and had a clearer consciousness of his personality than of his divinity and work. Instead of looking for a spiritual Saviour from sin and sorrow, carnal Israel merely expected a conquering king, who would deliver them from the hand of their enemies and reign over them in righteousness and peace. This minor hope they never lost in the days of their greatest darkness, degradation and despondency. Messiah in his person and work was the desire in some form of all Israel, and through her, less or more, of all nations which knew her history and hopes. He was expected by the Jews under such names or designations as Messiah, the Branch, Immanuel, the Prince of Peace, the Son of God, the Angel of the Covenant, and the Servant of Jehovah, and by the nations of the East as the Prince who would arise and obtain the empire of the world.

6. As the day of Christ approached, prophecy became more special, and his birthplace is defined. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth that is to be ruler in Israel," Mic. 5:2. The diversity between the Hebrew and New Testament Greek does not affect the sense of the text and the nativity at Bethlehem, numerically one of the smallest towns of Judah, yet destined thereby to become morally one of the greatest or most famous. This prophecy has become a historical fact, the result of a wondrous concurrence of providential events, and the wonder of the world. The announcement of the singular birth at Bethlehem-Judah was first made by a choir of angels to the shepherds, and next to the Magi of the East by a guiding star which led them to the place where the hope of Israel was born. To this spot of sacred ground the wondering ages of believing Christendom have been turned ever since. Bethlehem now vies with Jerusalem, and the memory of the birth in the stable with the ancient temple glory.

7. Finally, as the coming of Christ drew nigh, the angel of the Lord announced his parentage: "...Fear not to take unto thee Mary thy wife: for that which is conceived of her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus," Matt. 1:20-25; Luke 1:30,31. The Christ would be both God and man, Immanuel, not only the Son of Adam but the Son of God, at once David's Son and David's Lord, the Son of Mary and the Son of the Highest. Isaiah had prepared the faithful for this mysterious parentage by his grand prophecy of the birth of the virgin's son, Immanuel. The Messiah would not abhor the virgin's womb, that he might become "God with us." This was done when Messiah was born of Mary, and the Son of God became Jesus, the Son of man. Isa. 7:14; Matt. 1:22,23. The Christ was then divulged, and the Messianic idea fully developed. All the scattered rays of prophecy were concentrated in Jesus as their focus. All the confluent streams of grace and truth had met and merged in him, the end of the law, the goal of the grand march of Messianic prophecy, the revelation of the mystery of the ages, the denouement of the divine redemptive plan, "the brightness of God's glory and the express impress of His substance." Heb. 1:1-3.

We find, therefore, not only a gradual objective Messianic revelation, but a corresponding subjective Messianic consciousness, which grew like the rising sun unto the perfect day, and as the mountain stream into the rolling river. At the commencement of this development the promised seed was general, comprehending Christ; then the special seed of Abraham as a unity, his one seed by Sarah and not by Hagar, and his one son Isaac, and afterwards the one royal tribe of Judah, the one family and one son of David, prefigured the coming Messianic personage. And now Christ, as the one grand seed of faithful Abraham, has become the typical head of the unity of all believers, the centre of the one collective seed, who are federally and morally all one in Him. Gal. 3:28. There was a progressive development from seed in general to a particular seed or people; next to a special seed or person; and thence to a living personage, who was to be prophet, priest and king of Israel and of God. The Messianic idea is thus realized in the threefold appellation, Jesus Christ the Lord; the first being his human name among men, the second his historical and official designation, and the last his personal divine title as Son of God, King of kings and King of Zion. Luke 2:11.

THE NAMES OF JACOB AND JOSEPH IN EGYPT.

BY LYSANDER DICKERMAN,

Boston, Mass.

According to the chronology generally accepted by scholars, Thothmes III. ascended the throne of Egypt about 1600 B. C., perhaps two hundred and fifty years before the exodus of the Hebrews. One of his first acts was to assemble his army on the eastern frontier of the Delta for an expedition into the land of the Retennu, that is, Palestine. Proceeding north, he made the base of his operations at Gaza, a city previously captured by his father. He met his enemy on the plain of Megiddo, later familiar to Barak, Deborah and Sisera, Ahaziah and Jehu, Elijah and the Shunamite, the scene of Josiah's death, and down upon which the boy of Nazareth must have often looked, from "the brow of the hill on which his city was built," with emotions akin to those with which the American boy to-day climbs Bunker's Hill or visits the tomb at Mount Vernon.

Fifteen successful expeditions this Pharaoh made into the very heart of Asia. He penetrated even to Mesopotamia. The victories he won during his twenty-third year, he caused to be engraved on two granite tablets found on the pylae of the temple of Amon at Karnak. The inscriptions on one tablet relate to his conquests in Ethiopia; those on the other, to his victories in Syria and Palestine. It is this second tablet that has for us a special interest. Its title is "A Collection of the Tribes of Upper Retennu, whom the King captured at Megiddo, and whose Children he led away as Prisoners to the Fortress at Suhan in Thebes." The tablet contains 118 names. In some cases these names clearly designated towns; but it is no unheard of thing for a tribe or clan to bear the same name as its capital city. One of these cities, the 42d of the catalogue, is called in the hieroglyphics TAANAK, reminding us of the *Taanak* of Josh. 12:21. The 28th is ASTARTU, the *Ashtarothe* of Deut. 1:4. The 26th is KAANAU, doubtless the *Q'nah* of Num. 32:42. Then we have JOPOU, *Yapho*, and AINA, the Nain of Galilee, and BAARTU, Beyrout, and several other names not less familiar. About half of these names have been recognized.

These cities, and the tribes which occupied them, are not supposed to be parts of the kingdom of the Retennu; but, for mutual defense against the invading Egyptians, they rallied around the Retennu standard; some of them, perhaps like the modern Bedouin, wandering tribes with no fixed residence. Hence the impossibility of ever finding the sites of their supposed cities.

Among the names which have not been read with certainty are the 78th and 102d. These are respectively ISCIIPAR and IAKBAAR. As early as 1860, Vicomte de Rougé, in the "Revue archéologique," proposed to substitute the Hebrew *b* for the Egyptian *P* in the first word, and to recognize in it the root *yashabh* "to dwell." Mariette-Bey, in his "Mémoire sur les listes géographiques de Karnak" (Leipzig, 1875), translated the word *shaphir*, Mic. 1:11, and supposed it referred to the *Σαφειρ* of which Jerome, in his "Onomasticon," says: "*Saphir villa in montanis sita inter Eleutherapolin et Ascalonem, in tribu Juda.*" M. Maspero in

his "Etude sur le papyrus Abbott" (Paris, 1871), incidentally mentions both these names merely as illustrating the use of AA for I in the Egyptian hieroglyphics. He gives as their Hebrew equivalent *Yashebh-'El* = "habitatio dei," and *Ya'aqobh-'El* = "sequens deum." Respecting the last, he asks: "May we suppose that the name of this place preserves the memory of the settlement of Jacob in Palestine?"

The "Revue Egyptologique," nominally for 1885, but not received by subscribers in Boston till May, 1887, contains a letter from William N. Groff, of the College of France, to his illustrious teacher, Prof. Eugene Revillout, which makes the startling announcement that *Ya'aqobh-'El* and *Yashebh-'El* are no other than the tribes of Jacob and Joseph, and that Thothmes III. captured these tribes at Megiddo, and led them as prisoners of war to Thebes, about one hundred and fifty years after the death of Joseph, and two hundred and fifty years before the exodus. Granting the correctness of this theory, we find on the pylae of Karnak the earliest mention in history of these biblical tribes.

In the establishment of this theory, M. Groff has to meet three difficulties, as follows:

First, the Egyptian SCH, equivalent to ש, stands in the name of Joseph where we should expect an S, equivalent to ד. In the solution of this difficulty he remarks that we probably receive the name from the Ephraimites, sons of Joseph, who used the soft instead of the hard S, contrary to the general Palestinian custom, as is evident from the text to which the Gileadites put them in pronouncing the word *Shibboleth* (see Judges 12:6) while, possibly, the Egyptian scribe wrote the name as he heard it from the Gileadites, and as it may have been generally pronounced, viz., *Yoseph*. According to this hypothesis, the original and true name of Rachel's oldest son is found on the tablet of Karnak, and not in our Hebrew Bibles. It may also be said that the Babylonian and Assyrian custom conformed to that of the Gileadites; and, moreover, it must be born in mind that in the time of Thothmes, Egyptian scribes were not so exact as they were later, in the time of Ramses II. Both Mariette and Brugsch have admitted that the scribe did not always seize exactly the sound of foreign proper names. He transposed letters and even syllables, suppressed final letters, affixed others, and substituted for the true articulates those which more or less resembled them.

Secondly, the change of AR into 'El, e. g., the Hebrew *Ya'aqobh-'El* for the Egyptian LAKBA-AR. In making this change, M. Groff is sustained by the opinion of Vieohte de Rougé, written in 1860, when he had no theory to maintain. In the ancient Egyptian language L and R were used interchangeably, or rather there was no L, but in spelling foreign names R was used in its stead. Thus we read on the monuments BAAR for *ba'al*. De Rougé also says that 'El was used for the deity in all Palestine, in a general way, but that its use could not possibly have reference to the family of Jacob. To this M. Groff replies that it is precisely under the protection of the god 'El that we should expect to find the biblical tribes of Jacob and Joseph. It is possible that the compound word expresses, and was intended to express, the salutary influence of God in preserving the tribe. Thus *Ya'aqobh-'El* may mean "El is a supplanter," that is, he protects his subjects from their enemies; and if *Yoseph-'El* is the correct reading, it may mean "El adds" to the tribe; i. e., causes it to grow.

Here M. Groff rests his argument. In addition, it may be pertinent to remark that it was common to end Hebrew proper names in 'El. These names fre-

quently follow the form of the third person singular of the Imperfect: e. g., 1 Chron. 4:16, *Y'halel-'El* "he who praises El;" *Yisra-'El* "El fights;" *Yishma' E-'l* "El hears;" *Y'chezqE-'l* "El makes strong;" *Y'rachm-'El* "El loves." We also find in Gen. 46, verse 10, *Y'mu-'El* "El is light;" verse 14, *Yacht-'El* "hoping in El;" verse 24, *Yachts-'El* "El allots." In 1 Chron. 7:6 is the name *Y'dhi'a-'El* "known of El." In Josh. 18:27, *Yirp-'El* "El saves." In Neh. 11:15, *Y'qabhts-'El* "El gathers" or holds together, i. e. the tribe. Josh. 19:14, *Yipp'tach-'El* "El will free." In these words and many other of kindred formation it is impossible not to see an allusion to the deity. That *'El* thus used, is allied to *'Eloach* and *'Elohim*, and was employed to express the protecting power of God throughout the period during which the Hebrew language was spoken, is believed by many eminent scholars. Why may not Jacob-El and Joseph-El have been thus used? It is quite possible that some names which at one time had the *'El* affixed, dropped it in pronunciation and in writing, and retained it only in thought. This is quite probable with regard to such names as *Yig'al*, Num. 13:7, "he avenges;" *Yaphlet* "he saves," 1 Chron. 21:32; and *Yanoach* "he lets rest," 2 Kings. 15:29. Why not suppose that *Ya'qobh* and *Yoseph* and *Yitschaq*, as tribal names are abbreviated forms of the original Jacob-El, Joseph-El and Isaac-El?

The third difficulty which M. Groff seeks to remove is that AR, equivalent to *'El*, stands for the deity in the Egyptian hieroglyphics without a divine determinative. To this he replies that the Egyptians, when referring to the APURIU = עפריה—supposed by M. Chabas and others to be the Hebrews—a name found in the monuments of the 13th, 19th and 20th dynasties, and perhaps twice in this very list of Thotmes III., viz., Nos. 53 and 54, sometimes spoke of the great God of this tribe, and strangely enough never once followed it by the divine determinative, as they always did the names of Egyptian gods. Did the Egyptian scribes know that this being, unlike all other divinities, could not be represented by any symbol or figure of any kind?

It will be asked: How this discovery, if it be valid, can be made to harmonize with the biblical story? It has always been a mystery that so large a population of Hebrews, foreigners, and of a kindred race with the Hyksos, were suffered to remain in the Delta after the Hyksos were expelled. In order to meet this difficulty, Lepsius supposed the migration of Jacob into Egypt to have occurred after the expulsion of the Hyksos; long enough after to allow the fear of another hostile invasion to die out, but not long enough after for the prejudice against wandering shepherds to become extinct. His dates are:

The expulsion of the Hyksos about....1591 B. C.

The coming of Jacob about.....1414 "

The exodus about.....1314 "

This reduces the Hebrew sojourn in Egypt to one hundred years. The mooted question whether they remained there "four hundred and thirty years to a day," or only two hundred and fifteen years, did not trouble him in the least.

Ewald, whose timidity was not the cause of his death, conjectured that only a small number went to Egypt with Jacob, but that, after the expulsion of the Hyksos, Joseph summoned the whole tribe from Canaan to Goshen that they might be ready to defend Egypt against other foreign invasions, should such occur. This conjecture would not account for the fact that Hebrew tribes were found in Palestine a hundred and fifty years after the death of Joseph.

From the last chapter of Genesis, it is clear that, before the exodus, the Hebrews were divided into only two tribes. It is believed that several generations intervened between the death of Joseph and the coming of Moses. Who knows what happened during the life of those generations? The Bible does not answer this question; only the monuments of Egypt speak; and it is proposed to infer from those monuments that the Israelites were not all in Egypt during the whole period from Joseph to Moses; that they went up to Palestine, were caught in arms against "the Alexander of Egypt," were made captives of war and were brought back to Thebes. M. Groff significantly asks: "Have we here a lost page of the Bible?" He might also ask: Does this confederacy of the two tribes with the Retennu, in arms against Egypt, explain the enmity of the Pharaoh who knew not Joseph?

It will also be asked how scholars have received this supposed discovery. M. Ernest Renan announced it in one of his lectures before the College of France and also in the *Revue des deux Mondes*; and M. Oppert announced it in the *Académie des Inscriptions*. Prof. Revillout refers to it in the *Revue archeologique* in terms of commendation. Miss Amelia B. Edwards, in the Academy says: "This discovery is of extreme importance, and M. Groff is to be congratulated on the completeness with which he proves his claim."

In *The Contemporary* for September, 1887, Mr. Reginard Stuart Poole endeavors to prove the great age of the Pentateuch from certain agreements between the biblical narrative and the Egyptian monuments. After speaking of the detection by M. de Rougé of JAAKAB-AR in the list at Karnak, he says: "An Egyptologist of the French school, M. Groff, has recently developed this argument, and also traced the name of Joseph in the list, in the parallel form ISCHP-AR. From this it would appear that about a hundred and fifty years after the rule of Joseph began, the tribes of Jacob and Joseph took military service out of Egypt, and with the enemies of the Egyptians. * * * * Thus the Egyptian monuments, while they contradict our ill-formed notions, bring out with startling novelty, the true features of the Bible story."

In the succeeding number of *The Contemporary*, Mr. W. Robertson Smith thus refers to Mr. Poole's argument: "In his eagerness to defeat the critics at all hazards, he (i. e., Mr. Poole) permits himself to present as his last piece of Egyptian evidence, a supposed discovery, which, if it is correct, places in the hands of the extreme critics, a weapon to overturn the whole history of Israel in Egypt. It appears that about 1600 B. C., two or perhaps three centuries before the date which Mr. Poole assumes for the exodus, King Thothmes III., in a battle near Megiddo, defeated a confederacy of various Palestinian districts, two of which bear in the Egyptian account the names Ya'ebhar and Yshp'r. As the Egyptian R often stands for the Semitic l, it is proposed to read these words, 'Ya'cob-el and Yoshep-el.' * * * * Now even as Mr. Poole interprets the thing, it is surely a very strong argument against the antiquity of the Pentateuch that it knows nothing of so important an incident. If the Hebrews were in arms against the Egyptians two hundred years before the exodus, it is evident that the whole story in Exod. I rests on extremely defective information, and has little historic value * * * * and the leap at once to the conclusion that the biblical Jacob is meant * * * * is a step that shows much more courage than prudence."

Almost contemporaneous with the publication of M. Groff's discovery, an article appeared in the *Zeitschrift fuer die alttestamentliche Wissenschaft*, by Prof.

Eduard Meyer, of Breslau. Prof. Meyer is not confident about the identification of ISCHPAR with Joseph; thinks it open to grave philological objections; far too grave to allow a sober historian to build on it. But, supposing that the Jacob and Joseph of this Egyptian monument are the same Jacob and Joseph whom we read of in the Bible, he is unable to resist the conclusion that the sons of Jacob never were in Egypt, and that the name Jacob originally belonged to a Palestinian tribe, one of many out of which the later nation of Israel was formed. He is confident that the people who in the eleventh century B. C. had 40,000 warriors, according to the Song of Deborah (Judges 5:8) could not, three hundred years before, have been only two out of one hundred and eighteen tribes occupying unknown districts. A German might be staggered by such growth, but no American will be.

Thus it will be seen that this discovery, interesting as it certainly is in every one of its details, like many other recent "discoveries," furnishes no formidable weapon for partisans of either side. It is hardly possible to read the 102d name in the list without thinking of Jacob. The 78th may be the name of Joseph. The change of SCH into \mathfrak{D} is not an insurmountable difficulty; a small matter in comparison with the change of $\theta\upsilon\chi\omicron\sigma$ into *Sukkoth*, which certain scholars have swallowed with avidity, displaying marvelous powers of deglutition. But suppose these names are unmistakably the names of Jacob and Joseph, the question then arises: What Jacob and what Joseph? The supposition that there was not a tribe left in Palestine bearing the name of Jacob after the patriarch migrated to Goshen is wholly gratuitous. That these names in the list of Thothmes refer to tribes who, or whose ancestors, were ever in Egypt is possible, but is not proven. Archaeologists are prone to forget that they, just like other men, are bound to respect the laws of evidence. In this case the proof that we must revise our interpretation of the Book of Exodus is not conclusive. "The trumpet gives an uncertain sound;" indeed it is not certain whether it be a trumpet. An argument drawn from this so-called discovery, like multitudes of arguments employed in apologetics, in consequence of its weakness, must do more harm than good. If the Bible, in its laws, history, biography, poetry, prophecy and gospel be not, of all books, man's best aid in the attainment of personal righteousness, all the "discoveries" ever made and yet to be made, will not save it from neglect and scorn. If it be such an aid it needs no discoveries to prop it up, or to commend it to those who are crying out for the living God. Its own inherent practical worth is its best defense.

DR. CHEYNE ON ISAIAH.

BY REV. HOWARD CROSBY, D. D., LL. D.,

New York.

In Dr. Cheyne's eleventh essay at the end of his commentary on Isaiah he sets forth the Cyrus-inscription in which the great king honors Bel, Nebo and Merodach, as thoroughly proving Isaiah (or "deutero-Isaiah") to be false. "We cannot," says Cheyne, "admit the accuracy of the inscription without detracting from the accuracy of the inspired prophet. This is no doubt painful to a reverent mind." I would suggest that probably a reverent mind would see if there is not a reasonable way of harmonizing the inscription and the prophet's statements.

Now what does Isaiah say of Cyrus? He says that God makes him his shepherd to lead Judah as a flock back to Palestine, after having raised him up and made him a conqueror. That is all that is said of Cyrus. It is all in Isa. 44:28-45:1-13.

There is not a word of his being a Zoroastrian, or his doing this work of restoring Israel through love of them. He is to do it without price or reward, which only shows that it is not part of a bargain. Cyrus may have treated Bel and Nebo and Merodach with the greatest courtesy, and yet have sent the Jews back as a wise piece of policy. God anointed many a bad man to do his will. He anointed Saul and he anointed Jehu. Why may not Cyrus also be his anointed, without insisting that therefore he must be represented as a godly man serving Jehovah? Cheyne assumes all this as the meaning of Isaiah, and then shows that he is contradicted by the inscription. It is really a going out of the way to have a thrust at the truth of the prophet. It is an argument for Cheyne's loose view of inspiration, which would utterly destroy confidence in an inspired man's utterances.

The bowing down of Bel and the stooping of Nebo, with the scattering of the idols, portrayed in ch. 46, are not spoken of by Isaiah as synchronous with Cyrus. The fulfillment of this phase of the prophecy by Darius, the ardent Zoroastrian, is plain enough. It was the Persian dynasty, inaugurated by Cyrus, which brought about the humiliation of Bel and Nebo: and it was Cyrus himself who, as a shepherd raised up of God, led Judah back to its fold.

So there is not the slightest discrepancy between Isaiah and the "inscription." The school of interpretation which draws such conclusions against the prophets from utterly insufficient material, needs watching.

Cheyne says: "Cyrus, on whom the prophet of Jehovah *lavishes* such honorable titles; Cyrus, who, the prophet even *appears to hope*, may be won over to the true faith, and become a conscious fellow-worker with God, is a polytheist and an idolater." This fling is wholly gratuitous. The words I have underscored express what is found only in Dr. Cheyne's imagination.

There is a painful absence of the "reverent mind" in the whole school to which Dr. Cheyne belongs, and yet learning without the reverent mind is incompetent to comment on that prophecy which came not in old time by the will of man, but which holy men of God spake as they were moved by the Holy Ghost.

REPORT OF THE PRINCIPAL OF SCHOOLS OF THE AMERICAN INSTITUTE OF HEBREW (1887).

To the Members of the American Institute of Hebrew:

The Principal of Schools herewith submits his third annual report. The report will take up, first, the Correspondence School, secondly, the Summer Schools, thirdly, certain general matters relating to the work as a whole.

I. THE CORRESPONDENCE SCHOOL.

The seventh year of the Correspondence School has just closed, in which and in the two years preceding it has been under the direction of the American Institute of Hebrew.

1. MEMBERSHIP OF THE SCHOOL.

1. The membership of the Elementary Course.....	318
2. " " " Intermediate "	176
3. " " " Progressive "	80
4. " " " Advanced "	19
5. " " " Cognate Courses	18
Total Membership.....	611

2. VARIOUS STATISTICS CONCERNING THE WORK OF THE SCHOOL.

1. New members enrolled during 1887.....	201
2. Students stopping work during 1887.....	139
3. Students graduated from one or more courses during 1887.....	79
4. Various denominations represented.....	32
5. States and countries, a) in United States and Canada.....	48
b) in other lands.....	12
6. Average age of men at work.....	33
7. Number of women in the School.....	20
8. Number of men not in the ministry.....	101
9. Number of examination-papers corrected in Elem. Course.....	1940
10. " " " Interm. "	1300
11. " " " Prog. "	615
12. " " " Adv. "	17
13. " " " Cog. Courses	78
14. Total number of examination-papers corrected.....	3950
15. Letters written with examination-papers.....	849
16. " " to men not at work.....	711
17. " " to inquirers.....	820

3. REMARKS UPON THE STATISTICS.

The number of examination-papers corrected during 1886 was 4313; during 1887, 3950. The working year 1887 closed December 1st, thereby cutting off one

month. There was also, for some unaccountable reason, a great falling off in the number of papers sent in during the early part of the year; but this was counterbalanced by the fact that during the latter part of the year there was a marked increase as compared with the preceding year.

During the first six years of the School there were entirely completed 219 courses; during the present year, 79, or about one-third as many as during the preceding six years.

During 1886 one hundred and thirty-four members gave up work without entirely finishing the course upon which they were engaged; during 1887, one hundred and thirty-nine, about the same number. The following occasions may be assigned: (a) A number of deaths have occurred. (b) Several who were reckoned as members on the last report, although having sent in no lessons for a year, were dropped from the list soon after the beginning of the year. (c) A very large number of men have taken up the study and continued it until an opportunity came to enter a theological seminary; and taking up the Hebrew work in the seminary, there was neither time nor necessity for retaining membership in the Correspondence School. (d) Several gave up work because the tuition-fee heretofore paid by the course, was made payable annually. (e) Other causes for retirement have been failure of health, overpressure of regular duties, permanent appointment to some denominational work, discouragement, insufficient education, and poverty.

4. THE ADVANCED COURSE.

The Advanced Course, so long promised, is now in operation. The course includes (1) a critical examination of Haggai, Zechariah, and Malachi, (2) a study of the history of those times, (3) the accents, and (4) syntax. It will be completed in twenty double-lessons, of which several have already appeared.

5. THE COGNATE COURSES.

There has not been found to be much demand for the courses in the cognate languages. A few ministers and some professors have undertaken the work and are making fair progress. This work is carried on at no cost to the Institute; the expense in no case exceeding the receipts from tuition-fees.

6. THE ENGLISH CORRESPONDENCE SCHOOL OF HEBREW.

It is a matter of great interest that the London Sunday School Union has undertaken to establish a correspondence school of Hebrew. The general plan of their work is similar to that of our own School, though details are quite different. The three courses offered and bearing the same names include only 12 lessons each, and cover the ground of our Intermediate. With the backing furnished by such a corporation as the London Sunday School Union this project may certainly be expected to prosper.

7. ASSISTANTS IN THE CORRESPONDENCE SCHOOL.

In the work of the Correspondence School, the Principal has been aided during the year by Mr. C. Eugene Crandall, Mr. Robert F. Harper and Rev. W. W. White. It is with sincere regret that he is unable to report any favorable change in the condition of Mr. Frederic J. Gurney, whose withdrawal from the work a year ago was occasioned by an attack of nervous exhaustion, brought on, it is feared, by too close application to the severe and confining work of the Cor-

respondence School. Mr. Crandall has proved himself a most valuable assistant, and has taken up the work formerly done by Mr. Gurney. Mr. White, on account of changes in his plans, was compelled to give up his connection with the School Sept. 1st. Within a few days Rev. A. M. Wilson has assumed the duties hitherto devolving upon Mr. White. Mr. R. F. Harper's work has been exclusively in connection with the Cognate Courses.

S. THE WORK IN GENERAL.

There is ground for the belief that the correspondence work during the year just closing has taken deeper root than ever before. The character of the men entering upon it has been higher; the interest manifested has been greater; the results accomplished by the individual students have been more marked. Although the amount of work performed by the Institute's officers has been as great as that of last year, by economical arrangement the expense has been diminished \$254.49, being as follows:

For salaries.....	\$1,180.85	over against	\$1,385.56
“ printing and stationery,	275.79	“	376.61
“ advertising and postage,	265.08	“	191.18
“ general expense.....	25.21	“	15.67

H. THE SUMMER SCHOOLS.

1. Under the direction of the Institute, four Summer Schools were held, viz.: Philadelphia School, June 16–July 15 (Protest. Epis. Divinity School, Philadelphia, Pa.); New England School, June 30–July 29 (Newton Theol. Institution, Newton Centre, Mass.); Southern School, July 28–Aug. 26 (University of Virginia, Univ. of Va., Va.); Chicago School, Aug. 4–Sept. 2 (Garrett Biblical Institute, Evanston, Ill.).

2. The School held this year at Chautauqua was not under the direction of the Institute. For the details of the individual Schools, the principal would refer to the accompanying special reports of the several committees; here a few general points may be considered.

3. The Instructors engaged in the Schools were as follows:

Wm. G. Ballantine, D. D., Oberlin, O. Oberlin Theological Seminary.	Wallace W. Lovejoy, Philadelphia, Pa. Ref. Epis. Divinity School.
Willis J. Beecher, D. D., Auburn, N. Y. Auburn Theological Seminary.	W. W. Moore, D. D., Hampden Sidney, Va. Union Theological Seminary.
Chas. Rufus Brown, Ph. D., Newt. Centre, Mass. Newton Theological Institution.	Jno. P. Peters, Ph. D., Philadelphia, Pa. Prot. Episc. Divinity School.
James A. Craig, Ph. D., Cincinnati, O. Lane Theological Seminary.	Ira M. Price, Ph. D., Morgan Park, Ill. Baptist Union Theol. Seminary.
C. E. Crandall, M. A., New Haven, Conn. Corresp. School of Am. Inst. of Hebrew.	Jas. M. Rawlings, Univ. of Va., Va. University of Virginia.
Edward L. Curtis, Ph. D., Chicago, Ill. McCormick Theol. Seminary.	Geo. H. Schodde, Ph. D., Columbus, O. Capital University.
Wm. R. Harper, Ph. D., New Haven, Conn. Yale University.	Barnard C. Taylor, M. A., Chester, Pa. Crozer Theological Seminary.
Robert F. Harper, Ph. D., New Haven, Conn. Yale University.	Revere F. Weidner, D. D., Rock Island, Ill. Lutheran Theol. Seminary.
Herman V. Hilprecht, Ph. D., Phila., Pa. University of Pennsylvania.	A. M. Wilson, M. A., New Haven, Conn.
M. Lindsay Kellner, M. A., Cambridge, Mass. Episcopal Divinity School.	W. W. White, M. A., New Haven, Conn. Corresp. School of Am. Inst. of Hebrew
	W. R. Wright, M. A., Fort Ann, N. Y.

The membership of the four Schools included two hundred and seventy, over against one hundred and eighty-five for the same Schools during 1886, an increase of about 46 per cent.

4. This year, even to a greater extent than last, did men attend more than one School. A large number, for example, of the students of the Philadelphia and New England Schools attended also the School held at the University of Virginia.

5. The feeling was stronger this year than last that to accomplish the work desired, the Institute must continue its present policy of holding Schools in different localities. The suggestion that two Schools might be united was everywhere strenuously opposed. The opinion prevails that the end in view, viz., the awakening of greater interest in Old Testament and Semitic studies, can be brought about by selecting important centres in the various divisions of the country and working out from these. As a result of the conferences held with many gentlemen interested in the work, the Principal will later present certain recommendations bearing on this point.

6. The School organized by the order of the Executive Committee at the University of Virginia was, as will appear from the special report, very successful, the attendance being about double that of the former School, the personnel of the School including representative men from nearly every part of the South. To the gentlemen who served upon the financial committee, the Rev. H. M. Jackson, D. D., of Virginia, the Rev. James M. Rawlings, Chaplain of the Univ. of Va., and others, there is due much praise for the energetic and successful manner in which they performed their duties.

III. THE WORK IN GENERAL.

1. THE PRINCIPAL'S WORK.

Without entering, as in former reports, into details, it may be of interest to state (1) that the Principal spent two weeks at each of the four Summer Schools, teaching upon an average, six hours per day; (2) that he has given about two hours a day throughout the entire year to the general work of the Institute, which includes the correspondence (a) with those making inquiries for information, (b) with students in the Correspondence School in relation to their work and to the difficulties with which they are troubled, (c) with delinquents in the Correspondence School, (d) with the gentlemen who were to give instruction in the various Summer Schools, (e) with men whose names were suggested by members of the School, (f) in connection with the collection of the endowment-fund and the securing of new subscriptions, and (g) in connection with other routine work; and (3) that he has traveled about 5,000 miles while engaged in the Institute's work.

2. THE ENDOWMENT-FUND.

The sum of \$5,413 has been received over against \$4,881 of last year. Of this only \$3,113 have come from the endowment-fund. The falling short is within \$43 the same as that of last year. The remaining \$2,310 is to be classified under the head of new subscriptions. These were secured chiefly from southern gentlemen for the Southern School, and from other gentlemen in view of the fact that no tuition-fee was to be charged. It is evident that the difficulty of securing funds will be no less during the coming year.

3. THE EXPENSES FOR THE YEAR.

Without anticipating the Treasurer's report, the following statements will be in place:

1. The expenses of the Correspondence School have been \$1,752.43 (\$254.49 less than last year). The receipts from fees have been \$1,256.28 (\$2.75 more than last year). The fees plus the appropriation of \$600 exceed the expenses by \$103.85.

2. The Summer School expenses of 1887 exceeded those of 1886, as follows:

At the Philadelphia School	\$ 27.40
“ Newton Centre “	101.25
“ Southern “	496.91
“ Chicago “	141.14

3. Expenses of Summer Schools have exceeded fees and appropriations (\$600), as follows:

At the Philadelphia School	\$203.00
“ New England “	227.57
“ Chicago “	151.32
	<hr/>
	581.89

4. This apparent deficit of the Schools was covered by special contributions and receipts in lieu of fees, as follows:

Benjamin Douglass, Chicago,	\$250.00
The professors and students at Evanston, Ill.	250.00
Daniel McWilliams, Brooklyn, N. Y.	300.00
The advertisement of Chas. Scribner's Sons, N. Y.	100.00
John D. Rockefeller	100.00

5. The Endowment Fund expense has been \$119.90 against \$48.80 of last year. This is due to the greater effort required to collect old subscriptions, and secure new ones.

6. The Institute general expenses, including rent, interest, etc., was, on the other hand, \$232.07 against \$383.69 of last year, a difference of \$151.62.

7. The total expenses of the year have been \$7,682.01 against \$7,277.43, an increase of \$404.58; about the amount of difference between the Southern Summer School of last year and that of this.

8. The incidental fees (including the New England room-fees) were \$684, about 58 per cent. of the receipts from tuition-fees of the preceding year (\$1,167.85).

4. RECOMMENDATIONS.

After consultation with many of the gentlemen who have shown deepest interest in the work of the Institute, and in part upon the basis of the report which has just been read, the Principal would submit the following recommendations:

1. That since the work of the Institute was originally undertaken for a period of only five years, of which three have now passed, and since the results already accomplished in various forms have to a reasonable extent justified the efforts made and the money expended, steps be taken toward a permanent organization, and that to this end the Institute at its approaching meeting appoint a committee of three gentlemen to consider this question, and to report at the next annual meeting (1) upon the desirability of a continuance after the five years have passed, and (2) upon a plan for such continuance if this is resolved upon by them.

2. To organize a Summer School at or near Kansas City, provided that thirty students shall be guaranteed, and all necessary expenses be arranged for.

3. To organize Summer Clubs at St. Thomas, Canada, and Richmond, Ky., provided that (a) twenty students be guaranteed, (b) there shall be no expense to

the Institute, (c) the cordial consent of Professors of O. T. subjects, who live in the neighborhood, be previously obtained, (d) the Instructors be appointed by the Principal of Schools.

4. That (1) in view of the difficulty of persuading ministers to give their entire vacation of four weeks to the severe work of a Summer School, (2) in order to take away any occasion for men who have entered a School to leave before the final close of the exercises, (3) in order to make it possible for the Principal to attend as large a number of the Schools as possible, and yet to be present at those Schools from their beginning to the close, (4) in order to avoid the overlapping of Schools, and thus make it possible for men to take two or more consecutive Schools, if they are so inclined, and (5) in accordance with the opinion of the Instructors of last year's Schools, that each School be held during the coming summer eighteen full days, or three weeks instead of four weeks.

5. That since the original Endowment Fund becomes less and less each year, on account of the death, the failure, or the indifference of certain donors, the individual members of the Institute be urged to take a more active part in securing funds, to cover the expenses of the work now being carried on by the Institute.

Respectfully submitted,

WILLIAM R. HARPER.

REPORT OF THE TREASURER OF THE AMERICAN INSTITUTE OF HEBREW

I. DONORS AND DONATIONS.

Anderson, Prof. J. J., Holland, Mich....	\$ 25.00	Crozer, Samuel A., Chester, Pa.....	25.00
Anderson, Gen. Jos. R., Richmond, Va....	100.00	Currier, Prof. A. N., Iowa City, Ia.....	2.50
Bailey, W. S., North Evanston, Ill.....	6.00	Curtis, Prof. E. L., Chicago, Ill.....	50.00
Booker, Rev. J. B., Santa Ana, Cal.....	2.00	Curtis, S. M., Newark, Del.....	5.00
Barker, Rev. J. W., Evanston, Ill.....	5.00	Dales, Rev. J. B., Philadelphia, Pa.....	50.00
Bartlett, Rev. F. W., Williamstown, Mass.....	2.00	Dana, Rev. S. W., Philadelphia, Pa.....	25.00
Beecher, Prof. Willis J., Auburn, N. Y....	50.00	Davis, Rev. Geo. W., Huron, N. Y.....	15.00
Bissell, Prof. Edwin C., Hartford, Conn....	5.00	Denio, Prof. F. B., Bangor, Me.....	25.00
Bradford, Rev. C., Evanston, Ill.....	2.00	Denison, Jno. N., Boston, Mass.....	50.00
Bradish, Rev. J. Q., New York, N. Y.....	5.00	Dexter, Rev. Henry M., Boston, Mass....	10.00
Brown, Alex., Philadelphia, Pa.....	50.00	Dodd, Prof. T. J., Nashville, Tenn.....	10.00
Brown, Prof. Chas. R., Newton Centre, Mass.....	25.00	Dodge, Rev. J. S., New York, N. Y.....	50.00
Brown, Rev. Richard, Evanston, Ill.....	7.50	Douglass, Benjamin, Chicago, Ill.....	450.00
Brumbaugh, Rev. E. H., Evanston, Ill....	5.00	Edmonson, Rev. S. P., Hammond, Ind....	5.00
Bryan, Joseph, Richmond, Va.....	100.00	Everts, Rev. W. W., Jr., Haverhill, Mass.	25.00
Burham, Prof. S., Hamilton, N. Y.....	20.00	Ferguson, Rev. R. H., Newton Centre, Mass.....	4.00
Butler, J. H., Philadelphia, Pa.....	15.00	Field, Samuel, Philadelphia, Pa.....	20.00
Carson, Rev. Wm., Evanston, Ill.....	5.00	Fleming, Rev. R. L., So. Chicago, Ill.....	5.00
Cardwardine, Rev. W. H., Evanston, Ill....	5.00	Fox, Rev. E. L., Evanston, Ill.....	5.00
Caulkins, V. T., Newton Centre, Mass....	4.00	Fluck, Rev. G. K., Evanston, Ill.....	10.00
Charlton, Rev. Adam, Lynedoch, Ont....	3.00	Frazier, W. W., Jr., Philadelphia, Pa....	50.00
Clissold, H. R., Morgan Park, Ill.....	10.00	Gaines, Mrs. G. K., Holland, Mich.....	5.00
Coffin, Lemuel, Philadelphia, Pa.....	50.00	Gallup, Rev. Jason, Evanston, Ill.....	5.00
Colby, Chas. L., Milwaukee, Wis.....	10.00	Gardner, Rev. C., Winchester, Mass....	1.00
Colby, Rev. Henry F., Dayton, O.....	5.00	Gifford, Rev. W. E., Evanston, Ill.....	7.50
Converse, Edmund W., Boston, Mass....	20.00	Goddard, Rev. M. E., Evanston, Ill.....	7.50
Converse, Jno. H., Philadelphia, Pa.....	25.00	Goodman & Dickerson, Chicago, Ill.....	50.00
Converse, J. W., Boston, Mass.....	25.00	Graham, James, Preparation, Ia.....	5.00
Craig, Rev. E., Englewood, Ill.....	5.00	Grover, W. O., Boston, Mass.....	100.00
Craig, Prof. Willis G., Chicago, Ill.....	20.00	Hannon, Rev. J. W. (D. D.), Lynchburg, Va.....	25.00
Crandall, C. E., New Haven, Conn.....	10.00	Hanson, Rev. W., Evanston, Ill.....	5.00
Crandall, Ezra, Milton, Wis.....	25.00	Harmon, Rev. J. F., Evanston, Ill.....	5.00
Crawford, Rev. Angus, Theol. Sem., Va....	50.00	Harper, W. R., New Haven, Conn.....	600.00
Crowell, Geo. E., Brattleboro, Vt.....	25.00		
Crozer, J. Lewis, Philadelphia, Pa.....	25.00		

Harrington, C. K., Yokohama, Japan...	20.00	Rawlings, Rev. J. M., Lynchburg, Va...	100.00
Harrison, Mrs. G. L., Philadelphia, Pa...	25.00	Rex, Rev. H. L., Bushkill, Pa...	2.00
Hartley, Rev. J. J., Evanston, Ill...	7.00	Rhoads, Rev. Chas., Granville, O...	5.00
Henderson, A. M., Chicago, Ill...	25.00	Rhoads, Rev. W. C. P., Brooklyn, N. Y.	5.00
Henderson, Rev. J. A., Monmouth, Ill...	5.00	Richards, C. W., Oswego, N. Y...	10.00
Henry, Rev. G. C., Des Moines, Ia...	3.00	Robert, H. M., Philadelphia, Pa...	30.00
Hewitt, Rev. A. R., Weedsport, N. Y...	3.00	Robertson, Rev. P., Paris, Ky...	10.00
Holbrook, J. S., Chicago, Ill...	10.00	Robie, Edward, Greenland, N. H...	3.00
Holden, C. N., Chicago, Ill...	20.00	Rockefeller, Jno. D., New York, N. Y...	200.00
Horswell, Prof. Chas., Evanston, Ill...	31.00	Rogers, T. M., Philadelphia, Pa...	10.00
		Rollins, Rev. W., Somers, Wis...	5.00
Jackson, Rev. H. M., Richmond, Va...	41.50	Roy, Rev. Jas., Cobourg, Ont...	1.00
Jessup, Morris K., New York, N. Y...	100.00	Rust, H. A., Chicago, Ill...	20.00
Jetter, Rev. D. M., Evanston, Ill...	5.00	Ryder, Rev. G. M., Evanston, Ill...	3.00
Jewell, Rev. G. C., Cortland, O...	2.00		
Johnson, Prof. Herrick, Chicago, Ill...	10.00	Salsman, Rev. F. J., Newton Centre,	
Johnson, Rev. I., Evanston, Ill...	5.00	Mass...	1.00
Johnson, Rev. J., Evanston, Ill...	5.00	Sanders, Ella B., New York, N. Y...	25.00
		Sanders, Rev. H. M., New York, N. Y...	25.00
Keen, Dr. W. W., Philadelphia, Pa...	10.00	Saunders, E. A., Richmond, Va...	100.00
King, Charles R., Philadelphia, Pa...	25.00	Shambaugh, Rev. W., Evanston, Ill...	5.00
Kingsford, T. P., Oswego, N. Y...	10.00	Simkin, G. C., Philadelphia, Pa...	20.00
Knapp, Rev. A. D., Mansfield, O...	3.00	Smith, Miss, C. K., Monmouth, Ill...	5.00
		Smith, Rev. Julius, Evanston, Ill...	5.00
Landis, Prof. J. P., Dayton, O...	20.00	Snow, Rev. Fred A., Newton Centre,	
Leek, Rev. W. P., Evanston, Ill...	5.00	Mass...	1.00
Lewis, Rev. Allen, Brazil, Ind...	5.00	Stearns, Prof. O. S., Newton Centre,	
Lewis, Rev. E. G., Evanston, Ill...	10.00	Mass...	10.00
Lewis, H. M., Philadelphia, Pa...	20.00	Stevens, Bishop W. B., (D. D.), Philadel-	
Lindsay, D. S., Philadelphia, Pa...	10.00	phia, Pa...	80.00
Little, Rev. A. A., Richmond, Va...	10.00	Stewart, D. K., Richmond, Va...	100.00
Lovejoy, Prof. W. W., Palmyra, N. J...	13.50	Stuart, Rev. C. M., Evanston, Ill...	5.00
MacArthur, Rev. Dr. R. S., New York...	50.00	Thomas, Rev. J. H., Lawrenceburg, Ind...	2.00
Mathews, Rev. Shaler, Waterville, Me...	2.00	Thorne, C. C., Ravenswood, Fla...	2.00
Mayo, P. H., Richmond, Va...	100.00	Tillotson, Rev. D. S., Evanston, Ill...	5.00
McClenahan, Rev. D. A., Allegheny, Pa...	60.00		
McCoy, Rev. J. N., Kenton, O...	5.00	Ure, Rev. D. M., Monmouth, Ill...	10.00
McDowell, Rev. J. Q. A., New Castle, Pa...	5.00		
McKee, Rev. Will P., Minneapolis, Minn...	5.00	Van Kirk, Rev. R. W., Newton Centre,	
McKibben, Prof. G. F., Granville, O...	5.00	Mass...	1.00
McKiraban, Wm., Hookstown, Pa...	25.00	Villars Rev. W. S., Evanston, Ill...	7.50
McWilliams, D. W., Brooklyn, N. Y...	500.00		
Miller, A. H., Philadelphia, Pa...	20.00	Wallace, Prof. Jas., Macalester, Minn...	3.00
Miller, Miss M. S., Philadelphia, Pa...	10.00	Wattles, Jno. D., Philadelphia, Pa...	15.00
Monroe, Elbert B., Southport, Conn...	200.00	Warren, S. D., Boston, Mass...	100.00
Moore, Prof. W. W., Hampden Sidney,		Wheeler, Andrew, Philadelphia, Pa...	25.00
Va...	25.00	Whitaker, Rev. Robt., Newton Centre,	
Morrison, Miss S. P., Indianapolis, Ind...	5.00	Mass...	2.00
Muir, G. W., Evanston, Ill...	10.00	White, Rev. Jas., New York, N. Y...	20.00
		White, Jno. G., Philadelphia, Pa...	10.00
Nelson, Rev. K., Richmond, Va...	25.00	Whiting, Rev. F. C., Groton, Mass...	1.00
Newton, R., Philadelphia, Pa...	10.00	Whitlock, Chas., Richmond, Va...	100.00
		Whorral, Rev. C. W., Evanston, Ill...	7.50
Oneal, Rev. E. R., Evanston, Ill...	3.00	Wiley, Rev. J. A., Evanston, Ill...	5.00
		Williams, T. C., Richmond, Va...	100.00
Pace, Jas. B., Richmond, Va...	100.00	Willis, O., Ottawa, Kan...	1.00
Parker, Prof. L. F., Iowa City, Ia...	2.50	Wilson, Rev. A. M., New Haven, Conn...	5.00
Pelley, Rev. E., Evanston, Ill...	3.00	Woods, Rev. C. C., Evanston, Ill...	10.00
Peters, Prof. J. P., Philadelphia, Pa...	4.00	Worcester, Rev. J. H., Jr., Chicago, Ill...	5.00
Poland, Rev. H., Evanston, Ill...	5.00		
Potts, Jos. D., Philadelphia, Pa...	50.00	Zeublin, Rev. C. N., Evanston, Ill...	7.50
Powers, Mrs. Thos. H., Philadelphia, Pa...	50.00		
		Full amount received...	\$5,423.00

II. RECEIPTS AND DISBURSEMENTS.

RECEIPTS.		DISBURSEMENTS.	
Balance on hand from 1886.....	\$203.74	CORRESPONDENCE SCHOOL:	
From Endowment Fund arrears		Tuition refunded.....	\$ 6.50
1886.....	\$159.00	Salaries.....	1,180.85
" Endowment Fund, 1887...	5,264.00	Printing and Stationery..	275.79
" Advertising in Circular...	100.00	Advertising.....	102.00
" Tuition-fees in Cor. School		Postage.....	163.08
1886.....	101.25	General Expense.....	25.21
" Tuition-fees in Cor. School			\$1,759.43
1887.....	1,156.06		
" Incidental-fees of Chicago		PHILADELPHIA SUMMER SCHOOL:	
Summer School.....	222.00	Salaries.....	\$ 699.70
Incidental-fees of Philadel-		Printing and Stationery..	57.92
phia Summer School.....	93.00	Advertising.....	37.25
" Incidental-fees of South-		Postage.....	81.01
ern Summer School.....	138.00	General Expense.....	20.12
" Incidental-fees at New			\$896.00
England Summer School..	231.00		
" Tuition-fees in Cognate		CHICAGO SUMMER SCHOOL:	
Class.....	56.20	Salaries.....	\$ 757.07
" Loans.....	1,300.00	Printing and Stationery..	57.92
	\$820.48	Advertising.....	37.25
		Postage.....	111.37
		General Expense.....	9.70
			\$973.32
		NEW ENGLAND SUMMER SCHOOL:	
		Salaries.....	\$ 809.72
		Printing and Stationery..	57.95
		Advertising.....	37.25
		Postage.....	76.58
		General Expense.....	77.07
			\$1,058.57
		SOUTHERN SUMMER SCHOOL:	
		Salaries.....	\$ 884.71
		Printing and Stationery..	57.92
		Advertising.....	37.25
		Postage.....	78.58
		General Expense.....	81.07
			\$1,139.53
		Cognate Class,—Salaries and Expense.	56.20
		Endowment Fund Expense.....	119.90
		Principal's Salary.....	1,200.00
		Executive Committee Expense.....	30.00
		Institute Expenses, rent, interest, etc.	232.07
		Loans paid.....	1,225.00
		Office Furniture.....	34.80
		Balance due on Salaries of 1886.....	189.19
			\$8,908.01
		Balance on hand.....	116.21
			\$9,024.22
	\$9,024.22		
ASSETS.		LIABILITIES.	
Cash.....	\$116.21	Loans.....	\$775.00
Endowment Fund arrears (estimated)..	200.00		
Tuition-fees arrears (estimated).....	106.00		
Printed matter.....	25.00		
Furniture.....	34.80		
	\$476.01		
Excess of Liabilities over Assets.....	298.99		
	\$775.00		\$775.00

The Committee appointed to audit the Treasurer's Report have examined the accounts and found them correct, with vouchers corresponding.

December 29, 1887.

JOHN P. PETERS,
C. A. BRIGGS.
FRANCIS BROWN.

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and
G. S. BURROUGHS (Amherst College).

TWENTY-FIRST STUDY.—ISRAEL AND JUDAH IN THE REIGNS OF JEROBOAM II. AND MENAHEM.

[The material of this "study" is furnished by Professors Beecher and Harper. It is edited by Professor Harper.

1. PRELIMINARY NOTES.

1. The period covered by this "study" is not nearly so rich in material as that of former "studies."
2. Let pains be taken to master the list of kings of each kingdom in their order. This knowledge is as necessary for a satisfactory study of the history as is the ability to repeat the alphabet in order, for looking up words in a dictionary.
3. Connect by some method with the name of each king the names also of the prophets who lived during his reign.
4. For reading and study, the following literature is suggested: (1) commentaries *in loco*, especially Lange and Cambridge Bible for Schools; (2) Geikie, "Hours with the Bible," vol. IV., chs. 7, 8 (pp. 176-231); (3) Stanley, "History of the Jewish Church," 2d series, lectures XXXIII., XXXIV. (portions); (4) Schrader, "The Cuneiform Inscriptions and the O. T.," vol. I., pp. 208-231.
5. In a foot-note (see below*), there is given a list of the Assyriological literature which may be

*The Literature of Biblical Assyriology.—1. ARTICLES on "Assyria," "Babylonia," "Chaldea," "Cuneiform Inscriptions," "Tiglath-pileser," "Shalmaneser," "Sennacherib," "Esarhaddon," etc., in the various periodicals and books of reference. Among the best are the brief articles in the Schaff-Herzog "Encyclopedia," "The American Encyclopædia" and "Encyclopædia Britannica." These give quite full lists from which the present list may be supplemented.

2. POPULAR WORKS. Of these there are many. Rawlinson's "Ancient Monarchies" is one of the earliest, fullest and best known. Compare also Geo. Smith, "Assyrian Eponym Canon." Geo. Smith, "Assyrian Discoveries." Geo. Smith, "Chaldean Account of Genesis" (2d ed. by Sayce). Schrader, "Die Keilinschriften und das Alte Testament" (first volume translated). Schrader, "Die Keilinschriften und Geschichtsforschung." Schrader, "Die Assyrisch-babylonische Keilinschriften." Sayce, "History of Babylonia." Sayce, "Babylonian Literature." Layard, "Babylon and Persepolis." Layard, "Discoveries in the Ruins of Nineveh and Babylon." Müldter, "Geschichte Babylonien und Assyriens." Ragozin, "The Story of Assyria." Tiele, "Geschichte Babylonien und Assyriens." Sayce, "Hibbert Lectures," 1887. It is especially true of works of these two classes that they contain, not the evidence itself in the case, but men's opinions on the evidence. This statement applies equally to the men who find on the monuments wonderful confirmations of Bible history, and to those who find there proofs that the Bible is unhistorical, or its text corrupt.

3. INSCRIPTIONS. The evidence of the monuments consists, primarily, in the remains that have been discovered, especially those now in the great museums of the world. Practically, very few of the readers of the STUDENT have access to these.

More accessible are the inscriptions that have been published in books: e. g., Layard, "Inscriptions in the Cuneiform Character." Rawlinson (with the aid of Norris, George Smith and Pinches), "The Cuneiform Inscriptions of Western Asia," vols. I, 2, 3, 4, and 5. Pognon, "L'Inscription du Bavian." Lyon, "Sargontexte." Haupt, "Akkadische u. Sumerische Keilschrifttexte." Haupt, "Nimrodepos." Pinches, "Texts in the Babylonian Wedgewriting," etc.

Others will be found scattered through different journals and periodicals. The following are the principal journals in which Cuneiform Inscriptions are printed: *Transactions of the Biblical Archaeological Society*, vols. i-viii; *Journal Asiatique*; *Zeitschrift für die Assyriologie*; *Babylonian and Oriental Record*; *Hebraica*. In the last named journal, Pinches has published several contract-tablets: Craig, "The Throne Inscription of Shalmaneser;" O'Connor, "Variants of Nebuchadnezzar Inscriptions;" R. F. Harper, some hitherto unpublished Esarhaddon Inscriptions.

4. Most students, who use these "inductive studies," will be able to use only the translations of the inscriptions. These are confessedly imperfect, and often conjectural, but are, at least, nearer the fountain of the evidence than are the popular volumes or the articles in the books of reference. Some of the translations are found in some of the popular works. Others are published with the texts, others by themselves in the various journals and periodicals, and still others in books. The following books in English cover the ground pretty well: "The Assyrian Canon," by George Smith, London, *Samuel Bagster & Sons*, "Assyrian Discoveries," by George Smith, London, 1883. "Records of the Past," vols. I, 3, 5, 7, 9, 11. *Samuel Bagster & Sons*, 1874-1880.

Cf. also Lotz's "Tiglath-pileser," Lhotzky's "Asurnasirpal," Craig's "Shalmaneser" (*Hebraica*, July, '87). Hoerning's "Sanherib." Robert F. Harper's "Esarhaddon" (*in Hebraica*, Jan. '88). S. A. Smith's "Asurbanipal." Haupt's "Sindhtbericht." Flemming's "Nebuchadnezzar" (also C. J. Ball in *TSBA*, vol. viii.). Latrille's "Nabonidus," Zimmern's "Babylonische Busspsalmen," Francis Brown's "Babylonian Poetry," in *Presbyterian Review*, Jan., '88. Beza's "Achaemenideninschriften," etc., etc.

studied with advantage in this connection. It will be remembered that only a portion of the material is given, viz., that which is generally accessible. For the work in hand, a list of grammars, original texts, etc., would be out of place.

II. BIBLICAL LESSON.*

Prepare for recitation the contents of 2 Kgs. 14:17-15:22; 2 Chron. 25:25-26:21, in the order of the following topics:

1. **Reign of Jeroboam II.** (1) 2 Kgs. 13:13; 14:16,23-29; 15:1,8. (2) Hos. 1:1; Amos 1:1; 6:1-7,14; 7:9-17. (3) Does 1 Chron. 5:17 necessarily mean that Jeroboam and Jotham were contemporaries?
2. **The Remaining Years of Amaziah.** (1) 2 Kgs. 14:8-16, his defeat by Jehoash; (2) 14:17-21, driven from Jerusalem; cf. 2 Chron. 25:23-28.
3. **Azariah, otherwise called Uzziah.** (1) 2 Kgs. 14:21; 15:1-4,34; 2 Chron. 26:1-5, his accession and policy; (2) 2 Chron. 26:6-8, his conquests; (3) 2 Chron. 26:9-15, his greatness; (4) 2 Kgs. 15:15; 2 Chron. 26:16-22, his leprosy; (5) Zech. 14:5; Amos 1:1, the earthquake. For further particulars, see below, under 4. and 5.
4. **Zechariah.** (1) 2 Kgs. 14:29, accession of Zechariah; (2) 15:8-12, slain by Shallum.
5. **Menahem.** (1) 2 Kgs. 15:13-15, Shallum slain; (2) 15:16-22, Menahem becomes a vassal of Assyria.
6. **The Literary Prophets of this Period.** (1) 2 Kgs. 14:25; Jonah 1:1; Amos 1:1; Hos. 1:1, in proof that the prophesying of Jonah, Amos, and Hosea belong to this period. (2) Isa. 1:1; 6:1; 2 Chron. 26:22, etc., the earlier prophecies of Isaiah. (3) The historical situation implied in Zech. chs. 9-14, compared (a) with that implied in Joel, Obadiah, and the beginning of Amos (see last "study"); (b) with that of the reign of Uzziah, Zech. 9:1-8; 10:6,10-12; 14:1-5, etc.; (c) with Joel 3; 2 Chron. 26:5-8, etc. (4) Whatever be the date when Zech. 9-14 was written, do these chapters refer prominently to the history of Uzziah and his immediate predecessors?
7. **The History as presented in the Prophetic Books.** Does it agree with Kings and Chronicles, (1) in regard to the extent of Jeroboam's kingdom? Zech. 9:2; Amos 6:14, etc.; (2) in regard to the amicable relations of the two kingdoms? Amos 7:10-13; Zech. 10:6, etc.; (3) in regard to prosperity as evidenced by luxury? Amos 6:3-6, etc.; (4) in regard to the condition of Assyria? Jonah; (5) dangers from Assyria, in Jeroboam's last years, and directly after? Amos 5:27; 6:2,7; 7:11,17; Zech. 10:9-11; (6) Assyrian kings? Hos. 10:14; 5:13; (7) Assyrian intrigues with Israel? Hos. 5:13; 7:11; 8:9; 9:3; 10:6; 11:11; 14:3.

III. TEXTUAL TOPICS.

[In each of the passages cited there is a word or expression which either (1) is obscure or (2) contains an historical allusion, or (3) refers to some ancient custom or institution, or (4) is for some particular reason worthy of special notice. Give these passages careful study.]

* For some account of the Assyrian chronology, and of the different views held as to the chronology of the period we are now considering, see the twenty-sixth "study." The numbers found in the Bible seem, on their face, to give the followings as the dates for the present "study":
A. Di. 137-165, Amaziah's 29 years. A. Di. 192-213, Interregnum in Israel, 22 years.
151-191, Jeroboam's 41 years. 214, Zechariah.
166-176, Interregnum in Judah, 11 years. 215, Shallum, Menahem's accession.
177-228, Uzziah's 52 years. 216-225, Menahem's 10 years.

The chronology of the marginal Bibles differs from this mainly in counting out the apparent interregnum between Amaziah and Uzziah.

Many eminent scholars hold, as we shall see in the twenty-sixth "study," that the true chronology is very different from this—that the biblical numerals are either incorrect, or else are to be very differently interpreted.—W. J. B.

1. 2 Kgs. 14:17. Compare the numerals with those in 15:1; 14:2,23. Was there an interregnum? Is there any other explanation?
2. 14:19. "Lachish" in Hebrew history.
3. 14:21. What may be inferred as to the part of the people of Judah in selecting their kings? Compare the accounts of accession of other kings.
4. 14:21. With "Azariah" compare Uzziah (15:13,30, etc.); also Azareel (1 Chron. 25:18) and Uzziel (1 Chron. 25:4).
5. 14:22,25,28. "Elath," "Hamath;" cf. 2 Chr. 26:2; Amos 6:14. Do the frontiers, and the history in general, indicate that Jeroboam and Uzziah were hostile, or that the two kingdoms were one, or what?
6. 14:25. Who was this Jonah?
7. 14:28. Former history of Damascus and Hamath.
8. 15:4. Additions furnished at this point by Chronicles.
9. 15:5. For what reason was he smitten? The law relating to lepers.
10. 15:10. "Before the people;" compare the text of the Septuagint.

IV. SPECIAL TOPICS.

1. **Kings of Israel and Judah.** (1) Names of those taken up in this lesson, with the length of reign; (2) the list of kings of Judah from the beginning; (3) the list of kings of Israel from the beginning.
2. **The Accounts of Kings and Chronicles.** (1) Facts stated in one and not in the other; (2) explanation of the variation.
3. **Jeroboam II.** (1) Length of reign; (2) his religious policy; (3) consequences of the defeat of the Syrians; (4) condition of the land during his reign, 13:5; Amos 6:4-6; 3:15; Hos. 12:8; (5) character of the people at this time (see Amos and Hosea).
4. **Uzziah.** (1) Length of reign; (2) his religious policy; (3) condition of Judah during his reign; (4) his leprosy.
5. **Condition of Assyria.** From the account in Kings and Chronicles, infer the relative condition of Assyria at the following dates: (1) the reigns of Jehu and Jehoahaz; (2) the time when Jeroboam was making his conquests; (3) the times of Menahem.
6. **Pul.** It is generally held that the Pul mentioned in the "study" was Tiglath-pileser, who invaded Israel in the days of Abaz, 2 Kgs. 16:6, etc.
7. **This History on the Assyrian Monuments.*** From "Records of the Past," vol. V., pp. 45-49; Smith's "Canon," pp. 117-120; Smith's "Assyrian Discoveries," pp. 275, 276 seq., or from other sources at your command, verify and fill out the following statements: There are two or more fragmentary inscriptions, relating to the reign of Uzziah. They are commonly attributed to Tiglath-pileser; but in their present mutilated condition, at least, they do not contain his name. One of them apparently describes a great battle fought between the Assyrian chief and Azariah. Another represents that the whole region of Hamath and Lebanon had "turned to" Azariah, and that the Assyrian chieftain, apparently in his eighth year, reduced them to subjection, and took tribute from a long list of the kings of that region, including Menahem and the kings of Hamath, Damascus, and Tyre, but not including Azariah; and that he deported many people, including, possibly, some from the anti-Lebanon region, cf. 1 Chron. 5:23,26.
8. **Agreement with Biblical Statements.*** Whatever else may be true of these inscriptions, how do they agree with the following points in the history, as given in the Bible? (1) That Menahem paid tribute to Assyria; (2) that he was contemporary with Uzziah; (3) that the power of Israel, in the times of Jeroboam and Uzziah extended from Hamath southward; (4) what the Bible implies as to the relations then existing between Israel and

* By Professor Beecher.

Judah; (5) what is said in Chron. as to the military power of Uzziah; (6) what is implied in the Bible as to the decadence and renewal of the power of Assyria; (7) what is said in Hosea in regard to the chronic condition of intrigue between Israel, Assyria, and Egypt?

The name Hadrach, Zech. 9:1, is frequent in these inscriptions.

TWENTY-SECOND STUDY.—THE BOOK OF JONAH.

[The material of this "study" is furnished by Professor Burroughs. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. The chief purpose of such of these "studies" as are devoted to individual books is to obtain a clear and concise conception of the *contents* and *scope* of the book *thought of as a whole*. It is not possible—nor is it desirable—to enter into a minute study of each verse viewed by itself. The very object of the "Inductive Studies" is to supplement and even, in a measure, correct such Bible study. All details, therefore, found in them are to be rigidly regarded as leading the student on to the grasping of the *general thought* embodied in the particular writing.
2. The conception thus attained of the book as a unit is to be employed in further comparative study of the given book in its relations to other books of the same period and of the same general character. Thus, for example, the books of the prophets are to be considered separately *in order that* they may be thought of, subsequently, in their complementary relations.
3. By thus comparing together and unifying in thought the subject matter and scope of the books of Scripture, as they stand in mutual relation to each other, the Bible student should rise to a conception of the sacred writings as an *organic whole*. This is the crowning result of Inductive Bible study.

II. INTRODUCTORY TOPICS.

1. **Oral and Written Prophecy.** (1) Collect the material previously given regarding prophecy in general,* and prepare a brief statement concerning (a) the prophetic function and (b) the manifestation of this function (e. g., how? when? through whom? for what?) in Israel up to this point in the history.
- (2) From the above review, together with your knowledge of O. T. literature, supplemented by a use of the concordance, consider and answer the following questions: (a) How does the number of prophets mentioned by name in the O. T. Scriptures compare with the number of those spoken of as exercising prophetic functions in the days of O. T. history? (b) Does the number of prophets vary at different periods in the O. T. history? If so, at what particular junctures were they most numerous? And why? In other words, consider and state the relation of prophecy to the unfolding of Israelitish history particularly as seen in its peculiar junctures. (c) Is it proper and necessary to make a distinction between those prophets whose mission was peculiarly personal and was confined to their contemporaries and those whose mission was more or less directly to men of later time? Name some of the former class, together with their specific missions. (d) What bearing has this distinction upon the study of the development of written

* (a) See "studies" 6 and 19, together with incidental references in other studies; e. g., third "study," III. 2; fourth "study," III. 3, (2), (5); eighth "study," III. 5, etc.; (b) review your notes containing the condensed results of your reading of the literature of the subject; (c) see references in foot-notes in connection with first "study," p. 21; third "study," p. 28; fourth "study," p. 31; eighth "study," p. 66, etc.

prophecy? (e) Why and how should we distinguish between the literary activity of the prophets as put forth in the writing of the historical books, the earlier or "former" prophets (see second, sixth and ninth "studies"), and as manifested in the books of written prophecy? Show how, in the case of these latter, the circumstances of the times both demanded the written form of prophecy and also, to a degree, provided for it.†

2. **Divisions of Written Prophecy.** (1) What is the arrangement of the books of written prophecy found in our English Bible? What is its value? (2) Divide these books according to the mission of the prophets to northern and southern Israel. (3) Divide them according to the periods of history in which they fall, viewed in relation to foreign intercourse.‡ Which writings, severally, belong to the Assyrian period? Which to the Babylonian? Which to that of the exile? Which to that of the restoration?§
3. **Written Prophecy in the Northern Kingdom.** In the light of the facts relative to the character and history of the kingdom of the ten tribes, disclosed in "studies" 17-21, consider and answer the following questions:
 - (1) What might be anticipated, as to the characteristics of the written prophecy of the northern kingdom, (a) from the idolatrous character of the religious worship, (b) from the moral condition of the people, (c) from the social situation?
 - (2) What might be anticipated, regarding its characteristics, (a) from the tenor of prophecy, as it has thus far discovered itself, (b) from the disclosure, thus far made, of the divine purpose regarding this kingdom? Briefly note down these anticipations that they may be verified, disproved or corrected, as the result of your study of the individual books of this prophecy.

III. THE BIBLICAL LESSON.

1. *Read carefully* the Book of Jonah.||
2. *Re-read* and analyze each chapter in course, using the Revision so as to be uninfluenced by the chapter headings of the A. V.
3. *Make a second and unified analysis* of the book as a whole.
4. *Make a brief written statement of your conception of the thought of the book* as resulting from this personal and analysis, and lay this condensed statement aside for comparison, after a more careful and exhaustive study of the book topically.

IV. SPECIAL TOPICS.

1. **The Times of the Prophet Jonah.** (1) Study 2 Kgs. 14:23-29, and discover, (a) at what time in the history of the northern kingdom the prophet Jonah lived and uttered prophecy; (b) the personal circumstances recorded concerning the prophet; (c) the character of his prophecy; its relation to the circumstances of the time of its utterance; (d) the general moral and religious condition of the people in the time of its fulfillment.
- (2) From the material considered in the two previous studies, and from any other knowledge which you may possess of the result of Assyrian studies as bearing on Israelitish history, consider the following topics: (a) the history of the relations of Israel to Judah at this period; (b) the history of the relations of Israel to the Syrian power; (c) the condition of Assyrian affairs at this time.

* See von Orelli, *O. T. Prophecy*, pp. 193, 194.

† See, for many suggestive thoughts, Ewald, *Prophets of the O. T.*, vol. i., pp. 59-84; *The Prophets as Writers*.

‡ See first "study," pp. 22, 23.

§ For a fuller consideration of the matters here treated, see the Introductions to the O. T.

|| It is both more convenient, and also falls in better with the plan and purpose of these "studies," to take up first, as a whole, the written prophecy of the northern kingdom. In the treatment of this prophecy, there are many reasons why the consideration of the Book of Jonah may well come first, among which may be mentioned the character of the book as combining the personal and symbolic action of the prophet with the written message, its style as, in a sense, combining the historical and prophetic writing, and, more particularly, the scope and peculiar message of the book, which may well be emphasized at this introductory point in the study of the written prophecy.

- (3) In conclusion, form an opinion as to the probable effect of this combination of circumstances on Israelitish religious thought, and indirectly upon the feelings of the prophets of the northern kingdom. To be more specific, would there or would there not be, (a) a tendency to over-confidence in divine protection, in spite of evils in moral character and spiritual life? (b) a strengthening of the habitual disposition to disregard the dangers from outside agencies, used, in the divine providence, for warning and chastisement? (c) a peril through entertaining narrow thought regarding the divine interest in other nations and the divine mercy toward other peoples? (d) a disposition to rejoice selfishly in the reverses and disasters of other nations, while blindly closing the eyes to the possibilities, and even strong probabilities, regarding Israel's own future? In other words, do you or do you not find, as the result of this study, a *natural, historical background* for the *thought* of the Book of Jonah, as you have discovered it to your mind? Was there, in the *condition of affairs*, a call for the instruction and warning, personal as regards the prophet and national as regards that Israel of which he is the representative, which the book has seemed to you to convey?

2. The Literary Character of the Book of Jonah. Re-read the book, having in mind simply the character of its literary style. Compare this, as you read, with the impressions you have gained regarding the style of other O. T. books, historical and prophetic, and consider the following questions:

- (1) Is this book written in the *historical* style? Does it appear to be intended to be *history* in the strict and limited sense of that term?
- (2) In as far as you have a conception of the *prophetic* style of the O. T. as seen in the writings of the prophets taken as a whole, does this book appear to be written in such style?
- (3) What is the character of the style, as far as it can be classed? Is there a dramatic element in it? If so, in what respects?
- (4) As far as the purpose of the book may be considered to be reflected in its style and revealed by it, was it (a) *simply to state facts*? or, (b) *simply to utter a direct warning or message*? or (c) does there appear to be a *combination of history and prophecy*? (d) does the teaching stand connected *by way of inference*, with the matters narrated? Is it typical and symbolical? How does the allusion of Christ to the book, Matt. 12:38-41: Luke 11:29-32, seem to agree with such a view?

3. The Historical Character of the Book of Jonah.* Is the book founded upon historical fact, or is it parable?† In the light of the narrative itself,

* It is not possible, in the space devoted to these "studies," to treat, in any comprehensive and exhaustive manner, such a topic as this, the literature regarding which is so extensive. The purpose of these "studies" is *not* to present *opinions*, whether of those who prepare them or of others, *about the biblical writings*, but the rather to aid the student in forming an independent judgment, as far as may be possible, from a study of and thought upon the biblical books themselves, as they are presented to us in their English form. For the guidance of any who desire to pursue this topic more fully than it is presented here, the following literature is suggested: The Cambridge Bible for Schools, "Obadiah and Jonah," T. T. Perowne, in which the introduction is valuable for its concise brevity; the volume of Lange's Commentary on the Minor Prophets, "Jonah," by Paul Kleinert and Charles Elliott, more extended in character; two articles in the O. T. STUDENT, October and November, '83, *Is the Book of Jonah Historical?* by W. R. Harper. In the use of this material, sufficient references will be found for following out the study to any extent desired. Emphasis, however, should be distinctly and strongly laid upon this point, viz., that the consideration of this topic is *not* the study of the Book of Jonah, nor, indeed, its most important part. The great question is, What is the *message* of the Book of Jonah? The question of the historical character of the book is of value as it is related to this wider and more important matter.

† While this question should, as far as possible, be thought of quite separately from the consideration of that of the prophet's time and activity in the history of Israel, and also of that of the date and authorship of the book (see next topic), still, no doubt, in the majority of minds the result reached regarding it will influence, to a degree at least, the consideration of these others.

weigh the following considerations for and against the parabolic character of the book.

- (1) *The lack of historical details.* But on the other hand consider, (a) the style of the book as suited to its purpose (topic 2), and (b) the large number of details if it is a mere parable.
- (2) *The unusual amount and character of the supernatural.* Is it, (a) apparently required in connection with the mission to Nineveh? (b) to be anticipated in relation to a people outside of the line of special preparation for the Christian revelation? But (c) must we not guard, in biblical criticism, against being unduly influenced, even unconsciously, by the doubt of the supernatural? and (d) how great may have been the need of the prophet's mission, indirectly indeed, but none the less truly and powerfully, to Israel?
- (3) *The readiness of the repentance of the Ninevites, and the strange conduct of the prophet.* But (a) consider the circumstances in their relation to oriental religious character, especially that of the Assyrians as we are discovering it from a study of the monuments; and (b) recall that the lesson taught the prophet in connection with his strange conduct is the lesson for Israel, whose representative he is in thought and conduct.
- (4) Over against any other objections to the historic foundation of the narrative which may occur to you, weigh the contravening of Jewish thought and prejudice which the book presents in connection with its position in the list of Jewish sacred books. Unless founded upon fact would it be likely to occupy this position?
4. **Authorship and Date.** (1) Contents of the book which seem inconsistent with the supposition that the prophet was its writer.* (2) Particulars which seem to you to favor this idea.
5. **The Message of the Book.** (1) Write out, in order, what appear to be the several teachings of the book.
- (2) Select (a) those which are of more importance generally considered, (b) those which seem to be particularly emphasized in the book itself, (c) those which seem to have a peculiar bearing upon the condition of Israel in the time of the prophet.
- (3) Bearing in mind the language of Christ, Matt. 12:38-45; Luke 11:29-36, as the result of the above study, state concisely what seems to you to be the message of the Book of Jonah, first to Israel; second, to men of all time.

TWENTY-THIRD STUDY.—THE PROPHECY OF AMOS.

[The material of this "study" is furnished by Professor Burroughs. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. The progress of written prophecy is best observed by (1) studying this prophecy as it manifests itself, in its entirety, in the northern kingdom, and (2) passing to the study of its manifestation in the kingdom of Judah. Of the two remaining prophets of Israel, the prophetic activity of Amos extended over a so much shorter period than that of Hosea, that, aside from any consideration of priority in regard to date, it seems best to make a study of the former prophet first.

* It is, of course, impossible to consider in these "studies" the arguments for a later date advanced from the use of certain Aramaic words and from the supposed relation of the prayer of the prophet, ch. 2, to certain Psalms held to be of a later date. Only a considerable knowledge of the original text of the O. T., and an ability to weigh questions of the higher criticism can make these matters available for independent investigation. Those who desire to consider them are referred to the introductions and commentaries.

2. The essential characteristics of O. T. prophecy are best discovered by noting the peculiar features of each individual prophecy, as in turn it comes before us, and then combining these features to form our general conception. *A study of prophecy can alone give one the true idea of prophecy.*
3. The development of Messianic prophecy is intimately associated with the progress of written prophecy. Messianic prophecy should be studied, not in detached passages, but as an organic whole, standing in vital relation to prophecy in general. Each prophet has his own peculiar position, and contributes his part, directly or indirectly, to the unfolding of the general Messianic idea.

II. THE BIBLICAL LESSON.*

1. *Read the Book of Amos* and gain a general conception of its contents, (1) using the Revised Version, (2) noting passages which at first seem obscure.
2. *Re-read*, (1) making a careful analysis of each chapter, together with a statement of its line of thought, (2) from a review of these analyses, writing out the general contents of the book, and (3) determining whether in this reading the passages which at first seemed difficult now appear more intelligible.
3. *Divide its contents*, successively, into (1) the literal and the symbolic, or allegorical, parts; (2) the announcement of judgment, and the promise of blessing; (3) the introductory portion (the announcement of the divine judgment upon the neighbors of Israel, the body of the prophecy (the denunciation of Israel), and the concluding portion (the Messianic blessing which is to come through the house of David).
4. *Take up the several sections* of the last named division, and consider them separately:
 - (1) *The introductory portion.* (a) How many and which nations are denounced? and in what order? In what three divisions may they be classed? (b) For what are these denounced? Consider the specific charges made against them severally, e. g., 1:3; 1:6; 1:9; 1:11; 1:13. etc. (c) What is the general character of these transgressions? (d) From what religious centre, as the seat of the earthly divine manifestation, do these denunciations go forth? 1:2; cf. Joel 3:16, 17. (e) What, therefore, may be inferred as to the character of these judgments? Are they theocratic? Do they, also, stand in special relation to the moral condition of the peoples denounced? Is there a relation, in the mind of the prophet, between their theocratic and their ethical character? (f) What is the purpose of this introductory portion? What its relation to what follows? Is a prophetic argument here found? If so, what is it? See 3:1, 2, etc.
 - (2) *The body of the prophecy.* (a) Consider the *literal* portion. What description is here given of the *moral* condition of the northern kingdom? What of the *religious* condition? What specific charges are brought against it? See 2:6-8, 11; 5:4-7; 8:11-14; cf. 2:4, etc. Are the moral condition and the religious condition of the kingdom brought into relationship to one another? Is there a parallel, therefore, between the judgments announced in the introductory portion and those declared against Israel? If so, briefly state it. (b) Gather up and place together the several predictions regarding individuals, the reigning dynasty, the sacred shrines, the kingdom, e. g. 7:11; 7:

*The efforts of the student should be concentrated upon the *text* of the several prophetic books. Their contents and the self-presentation of their truths,—these are the matters to be especially sought after. To one who constantly holds this thought prominent in the mind, the reading of carefully selected literature will be helpful. The following books will be found of value: Delitzsch, "O. T. History of Redemption," *T. & T. Clark*, pp. 102-117, (world empire and prophetism factors in redemptive history; the Messianic idea separated from the present); von Orrelli, "O. T. Prophecy," *T. & T. Clark*, pp. 191-196, 224-228 (general character of prophecy in pre-exilic period; prophets of Assyrian period in the northern kingdom); Briggs, "Messianic Prophecy," *C. Scribner's Sons*, pp. 140-163, (Messianic ideas of the earlier prophets; Amos); Geikie, "Hours with the Bible," *James Pott & Co.*, vol. 4, pp. 132-213. Among commentaries may be mentioned Keil, "The Minor Prophets;" Lange, "Minor Prophets;" Amos, by Otto Schmolzer and T. W. Chambers. Other literature will present itself in the use of the foregoing.

14-17; 7:9; 5:27, etc. Is the prophet's message in these a mere unconditional announcement of *what is to be*? Or, is it a setting forth of the principles of the divine government in definite applications? How far, apparently, is the hope entertained, in the prophet's mind, that what has been uttered may possibly, or to some extent, not come to pass? Does he, to any degree, even speak in order that the evil, in its full extent, may not come to pass? See 5:14,15; 7:3,6, etc. Contrast, however, the dying away of the hopes of the prophets of the northern kingdom with the hopes of the prophets of Judah, particularly those of the earlier time. See, e. g., 4:6-13; 9:1-8, etc.

(c) Consider the *symbolic* portion. (1) How many and what visions have we here? How may the first four be distinguished from the last? How the first and second from the third and fourth? (2) What do the visions represent? Are any of them to be taken as representations of actual judgments? Are they *symbolical* of different aspects of the divine judgment? If so, what are these aspects severally? (3) How would you briefly interpret this portion of the book, as a whole?

(3) *The concluding portion.* What is the substance of the prophet's word of hope? Will the judgment be total destruction? 9:9. How is the redemption of the future to come about? 9:11. What is here assumed regarding Judah? Why does all hope, in the prophet's thought, gather about the southern kingdom and the dynasty of David? How is the future blessing portrayed? How is this prediction interpreted from the N. T. point of view? See Acts 15:13-18. For a fuller consideration of this Messianic passage, see special topics below.

(4) As the result of the above study, what seems to be *the message of the prophet*, as disclosed in the book? And how would you briefly state it so as to *cover all the essential contents* of the book?

(5) Formulate the features of prophetic activity and utterance which have especially impressed themselves upon you, during this study? How has your conception of "the prophet" been modified by them?

(6) What special points have occurred to you, in your study, as deserving of or demanding more painstaking investigation? Arrange these topics in what appears to you to be the order of their importance. Compare your list with the special topics which follow, and see whether it is comprehended by them. Before proceeding to a study of these topics, consider such passages as still remain doubtful to your mind, making use of a commentary, if necessary.

III. SPECIAL TOPICS.

1. **The Prophet Amos; his Period; the Style of his Prophecy.** (1) What statements have we regarding the prophet's home, occupation, and call to prophesy? 1:1; 7:14,15. Where was Tekoa? Cf. for a similar mission, 1 Kgs. 13:1 seq. How do the allusions to out-of-door life, found in the book, agree with the account which Amos gives of himself? See 1:3; 2:13; 3:4,5; 4:2, 7,9; 5:8,19; 6:12; 7:1; 8:1,2; 9:9, etc. Does the prophet, however, appear to be a man without information or intelligence? What is your estimate of him from your previous study? (2) What statements are made as to the time of the prophet? 1:1; cf. Zech. 14:5. For a description of the character and movements of the times, politically considered, see the previous "studies." Consulting the chronological statements made in these "studies," fix, relatively, the date B. C. of the prophet. (3) How would you characterize, generally, the style of Amos, as you find it in the English Bible? How would you compare it with that of the book of Jonah?

2. The Relations of the Prophet Amos to the Worship and Religion of the Northern Kingdom. (1) What conceptions do you obtain, from the study of the Book of Amos, of the worship of the northern kingdom, (a) as regards its character, (b) as regards the *spirit* of those engaging in it? Does the prophet denounce both? And in what particulars?
- (2) What appears to be the standard by which the prophet would judge the religious life of his day, whether found in Judah or Israel? See 2:4, cf. Hosea 8:1; 2:11,12; 7:14, cf. Isaiah 1:10.
- (3) What is the result of your comparison of the following Pentateuchal passages:* 1:11 with Gen. 27:41; 2:10 with Deut. 8:2; 2:11,12 with Num. 6:3; 3:2 with Deut. 7:6 and 10:15; 3:13,14 with Deut. 8:19; 4:4 with Deut. 14:28 and 26:10; 4:5 with Lev. 7:13 and 23:17; 4:9 with Lev. 26:14-16 and Deut. 28:22; 4:10 with Deut. 28:27,60; 4:11 with Deut. 29:23; 5:11 with Deut. 28:30; 5:22 with Lev. 3:1,6; 6:6 with Gen. 37:25; 9:4 with Deut. 28:35; 9:13 with Lev. 26:5, etc.?
3. The Messianic Prophecy of Amos.† What is meant by the tabernacle (cottage or hut) of David? Cf. 2 Kgs. 14:13. What is foreseen regarding its state? Who will acknowledge its sceptre? What blessings are promised? Cf. Gen. 49; Lev. 26:5; Ps. 72; Joel 3:18. Have we here, for the contemporaries of the herdsman of Tekoa, "a prophecy respecting the divine kingdom, setting forth its establishment under historical, local and political limitations?" Have we, for the Christian church, "the fulfillment of this prophecy in the erection of the kingdom of Christ.....and the gathering in of the Gentiles?" Acts 15:16.
4. Comparison of the Books of Jonah and Amos. Does a study of the prophecy of Amos render more clear and emphatic the message of Jonah in its relation to Israel? Notice the following points of comparison: (1) The prophetic word in *Nineveh*, and the prophetic word in *Bethel*; its reception contrasted. (2) The indirect rebuke of Jonah; the indirect and direct denunciation of Amos. (3) The repentance of Nineveh; no woe denounced, in Amos, upon Assyria. (4) The Ninevites receive voluntarily the divine message; the Gentiles, in Amos, spiritually subjugated by the covenant people; the Messianic future through the fulfillment of the divine promise to David. See 2 Sam. 7, "study" eighth.

TWENTY-FOURTH STUDY.—THE PROPHECY OF HOSEA.

[The material of this "study" is furnished by Professor Burroughs. It is edited by Professor Harper.]

1. PRELIMINARY NOTES.

1. The *Inductive Study* of the Bible is *cumulative* in character. Each new step involves all that has gone before. Each new step, also, adds a new element to what has gone before.
2. The Book of Hosea closes the prophecy of the northern kingdom. It is its culmination. It involves and gathers together the entire prophecy of Israel, both oral and written. But it also crowns all that has gone before with the *higher* revelation of the *divine love*.
3. The prophecy of Hosea is, for many reasons, a difficult book to grasp. But its study can be made to yield a most valuable result, if it be taken up under the guidance of the principles which have been so frequently emphasized in these "studies."

* For a special study of Amos 5:25,26, see O. T. STUDENT, April, 1886, "The Interpretation of Amos 5:25,26," Prof. E. B. Denio. For a full consideration of the question of the prophets of Israel in relation to the pentateuchal legislation, see "The Prophets of Israel," by Prof. W. Robertson Smith, together with "Moses and the Prophets," by Prof. W. Henry Green.

† See especially Briggs, "Messianic Prophecy," pp. 161-163; von Orelli, "O. T. Prophecy," pp. 224-228; Delitzsch, "Messianic Prophecies," p. 59.

II. THE BIBLICAL LESSON.

1. *Read carefully*, in the Revised Version, the Book of Hosea.* (1) Does the prophecy appear *connected* or *fragmentary*? Is there any difference, in this regard, between chs. 1-3 and chs. 4-14?
 - (2) As compared with the Book of Amos, consider its *movement and progress*. Is there more or less of repetition in the thought?
 - (3) What are the *principal thoughts* of the book, as you remember them? (a) How as to the *idolatrous worship*, condemned by Amos? With what prominence is this spoken of? (b) Are the *immoralities*, of which Amos spoke, brought forward by Hosea? (c) What of the *sinfulness of the separation* of Israel from Judah? (d) Hosea's treatment of the *relations of Israel to other kingdoms*, as compared with that of Amos? (e) His representations of the *divine judgment* and of the *divine love* as compared with those of Amos?
 - (4) In reference to the *style* of the book as compared with Jonah and Amos, (a) is it more or less poetical? and (b) what of the number, character and variety of the figures?
 - (5) In reference to the *personality* of the prophet as seen in his writing, (a) what of the character and variety of the feelings displayed? (b) what of his interest in the conditions of life about him? (c) how far does this express itself in his style and in his portraiture of his times?
2. *Consider briefly the following points*: (1) Personal facts regarding the prophet: (a) *His name*, with its signification, *salvation, deliverance*, cf. Num. 13:8,16; Deut. 32:44; 2 Kgs. 15:30. Is there any indication here as to the prophet's place of birth? (b) *His nationality*: Was he of the northern kingdom? What may be inferred from such expressions as "*the land*," 1:2; "*our king*," 7:5; from topographical allusions, 5:1; 6:8; 12:11; 14:5,6, etc.; from historical allusions; from intimate knowledge of Israelitish life; from his deep sympathy with the people in their sin and approaching punishment? Is there any evidence that he was not of Israel? If he was of the ten tribes, is our interest in his prophecy heightened, and why? How may we see, in this fact, an advance in prophecy in the northern kingdom, as compared with the mission of Amos? How, also, is an increased need of its utterance to be inferred from the condition of the kingdom?
- (2) *The Duration of the Prophet's Activity*. From the title, 1:1, what conclusion do we reach as to the book? Is it the record of a brief mission, as, for example, the Book of Amos, or the summary of a lengthy prophetic ministry? Is there any evidence or support, from the title or from the contents of the book, for the opinion that the prophet, meeting with opposition and persecution, retired to the southern kingdom and there wrote the substance of his prophecy? What explanation may be given of the mention of the kings of Judah in the title, inferable from the prophet's denunciation of the separation of the kingdoms?
3. *Re-read chs. 1-3*. (1) Consider in reference to these chapters the following questions: Are they a revelation of the domestic history of Hosea? or are they, as a whole, allegorical? or are chapters 1 and 3 historical, while chapter 2 is allegorical? Which interpretation seems the more natural? What light is thrown on the subject from other prophetic books? Would the literal interpretation add force to the general teaching of the book?
- (2) Study carefully ch. 1. (a) What Bible figure, expressing the relation of God to his people, is made the basis of the prophet's representation and denunciation of the sin of Israel? Exod. 34:15; Dent. 31:16. (b) Who is repre-

* Recalling the cautions, already given, regarding the use of helping literature, see Delitzsch, "O. T. History of Redemption," § 54, The Ephraimite Prophet of Love: von Orelli, "O. T. Prophecy," pp. 223-244; Briggs, "Messianic Prophecy," pp. 164-179; Ewald, "Prophecy of O. T.," vol. I., pp. 210-304; W. R. Smith, "The Prophecy of Israel," Lect. iv.; W. H. Green, "Moses and the Prophets," pp. 155-169, 255-353; Geikie, "Hours with the Bible, vol. iv., pp. 248-270; Cambridge Bible for Schools, "Hosea," T. K. Cheyne; Keil and Delitzsch, Minor Prophets, "Hosea," C. F. Keil; Lange's Com., "Hosea," O. Schmoller and J. F. McCurdy.

sented by the wife? Who by the children? What use is made of the names of these children? What play appears to be made upon the name Jezreel, *God scattereth* and *God planteth*? (c) What promise is to be fulfilled? Gen. 13:16; 15:5; 22:17; 26:4; 28:14; see also Exod. 4:22 and cf. 11:1. (d) What union will be effected? (e) Under whom will it be brought about? (f) Upon what is particular emphasis laid in this chapter?

- (3) Study ch. 2. (a) In what aspect is the judgment to come upon Israel here viewed? (b) From whom had Israel received her blessings? To whom had she attributed them? (c) To what discipline is she subjected? What allusions are made to Israelitish history? (d) What picture is drawn of the future reunion of Jehovah and Israel? (e) What are to be the bonds of this perfect future relationship? (f) Upon what is the emphasis specially placed in this chapter?
- (4) Study ch. 3. (a) What is the symbolic picture? What the interpretation? (b) What contrasts are drawn (v. 4) between the condition of the Jehovah-worshiper and that of the Baal-worshiper? (c) What is the meaning of "David their king"? (d) What attribute of Jehovah is particularly emphasized (v. 5)? Is the blessing of the future to be viewed as in special relation to this divine attribute and its revelation?
- (5) In conclusion, consider chs. 1-3 as a unit. (a) Does there seem to be a decided break at the close of ch. 3, separating what precedes from the remainder of the book? (b) Which appears to be particularly emphasized in chs. 1-3, the *irreligious* or the *immoral* condition of Israel? Which in the following chapters of the book? Would the prophet seem to emphasize a false relation to Jehovah as the *source* of national corruption? cf. previous "study." Would he also seem to emphasize a true relation to Jehovah as the source of righteous living? see 2:16-20. (c) What would seem to be the condition of the kingdom, as depicted in this section of the book? see 2:8-13. What dynasty is upon the throne? see 1:4. What, by way of contrast, appears to be the condition of the kingdom and of the government, as portrayed in the remainder of the book? What conclusion may be drawn as to the earlier date of chs. 1-3?
4. *Re-read chs. 4-14.* (1) What appears to be the relation of these chapters to chs. 1-3? Is there here a fuller exposition and reiteration, under the changed and changing circumstances of a later time, of the contents of chs. 1-3? To determine this:
 - (a) Gather together the references to the times found in this section. What is the resulting picture? Do you discover evidence, (1) of plots, commotions, civil wars; (2) of rulers without honor; (3) of general insecurity; (4) of gross immorality; (5) of reliance upon foreign intervention; (6) of social disorganization, etc.? Compare these hints and references with the condition of affairs disclosed in "studies" 21 and 26; see 2 Kgs. 15:8-31; 17:1-24.
 - (b) Notice that the denunciations of the prophet are interrupted by and close with three promissory passages, increasing in length and rising in thought, viz., 6:1-3, repentance urged and promise attached; 11:8-11, Jehovah's love, yearning and struggling in behalf of Israel; ch. 14, Jehovah's love restored to the penitent Israel.
 - (c) Notice also the apparent impossibility of discovering any chronological or strict logical order in these chapters.

- (2) Gather the various passages in this section, chs. 4-14, as far as possible, around the *principal thoughts* of the book, see 1, (3), viz., (a) the idolatrous worship; (b) the immoralities of Israel; (c) the sinfulness of the separation of Israel from Judah; (d) the relations of Israel to other kingdoms; (e) the divine love in its manifestations and power. Does this arrangement serve to unify the section? Does it also assist in bringing out the characteristics of the prophet's expression, by separating the *matter* of his utterance from the *manner* of it.
- (3) Make special studies of the following passages:
- (a) Ch. 6:1-3. Do you find the prophet here pointing out the way of salvation? Is there a comparison between the certainty of the revelation of the divine grace and the regularity of natural phenomena? What is the condition of the people? How rapidly will the divine omnipotence act? Of what sort is the resurrection referred to and the life into which it will bring Israel? cf. also 13:14.
- (b) Ch. 11:8-11. Consider this in connection with verses 1-7, the child, taught of the father to walk, because of his rebelliousness, delivered over to punishment. How is the father's grief portrayed, together with his restoring power? How is the coming captivity represented in terms of that in Egypt?
- (c) Ch. 14. Analyze as follows: (1) the prophetic exhortation, 1:2a; (2) Ephraim's penitence before Jehovah, 2b, 3; (3) Jehovah's response, 4-7; (4) Ephraim, 8a; (5) Jehovah, 8b; (6) Ephraim, 8c; (7) Jehovah, 8d; (8) the prophetic exhortation, v. 9.*

III. SPECIAL TOPICS.

1. **The Style of Hosea.** (1) How would you characterize it? (a) Clear or obscure, and why? (b) Easy or difficult of understanding, and why? (c) Rough or smooth, classic or rude, connected or disjointed? Give examples. (2) What is the general character of his imagery? (3) From your general knowledge of the style of the O. T. prophets, what comparisons would you make, both in the way of similarity and contrast?
2. **Comparison with Amos.** (1) Which is predominant in Amos, the moral or religious element? Which in Hosea? (2) Compare their views of God. What is the center of the conception of God which Amos presents? What of that which Hosea presents? (3) What progress in prophecy does a comparison of the two books suggest?
3. **The Legislation of Israel as Mirrored in Hosea.**[†] (1) What appears to be the position of the prophet regarding the Mosaic covenant? the law? the priesthood? (2) What passages seem clearly to contain references to the legislation and history found in the Pentateuch? (3) What parallelisms *in thought* do you find between the prophet and the Pentateuch, e. g., the divine love in relation to Israel, Deut. 6:4-9; 7:6-11; 10:12, 13, 15; 11:1; 19:9; 23:5; 30:6-20; also Exod. 34:15; Deut. 31:16, etc.
4. **Progress in Messianic Prophecy.** (1) Gather together the elements of the Messianic prophecy of Hosea; arrange the statements made under the following heads: (a) the divine favor characteristic of the Messianic period; (b) the entire people of God united under the headship of David; (c) the numbers of these regathered peoples of God vastly multiplied. (2) Compare with the prophecy found in Amos; unify. (3) Show the relation of the history of the northern kingdom to this unfolding prophecy; e. g., (a) the suffering already existing as the result of their sin; (b) the foreseen punishment of the imminent exile. (4) Note the two-fold character of the prophecy: (a) judgment upon hostile and heathen nations; (b) restoration of Israel. (5) Consider the foundation of this prophecy, the divine justice and the divine love.

* See Briggs, "Messianic Prophecy," pp. 176-178.

† See also the previous study as regards the law of the northern kingdom.

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As those who make use of the "Inductive Bible-studies" must have observed, the question of harmonizing the dates and numbers of Scripture with those of outside writers is a difficult and serious one. No more plausible or satisfactory theory of such a harmony has, in our opinion, been presented than that which Professor Willis J. Beecher has given in these "studies." It is probable that only a few of the thousands who are carrying on this course of studies have patiently and thoroughly investigated the case as presented. The majority of people detest chronology. But what has been the result in the case of the few who have considered the matter? What inference may be drawn from the manner in which our instructor, Professor Beecher himself, presents the case? Is the question yet solved? Turn from this simple and comparatively satisfactory representation, to the wearisome, complex, and (shall we say?) imaginary theory advanced in the last *Bibliotheca Sacra*. Pass in review the countless schemes which from generation to generation have appeared. What must we conclude? That, at all events, the case is doubtful. Perhaps no more interesting collection could be made than that of the forced interpretations which have been offered in order to maintain the strict accuracy of the biblical numerals in certain passages. Every *honest* effort, we feel, should be made to prove, if possible, the universal accuracy of the numbers given in Scripture; but there are two things which may well be kept in mind: (1) that it is better to acknowledge the existence of an error here or there, than to resort to means perhaps dishonest, and certainly in many cases absurd, to disprove it; (2) that the acknowledgment of a numerical error is, after all, not so serious as would at first sight appear.

THE article of the Rev. Wilbur F. Crafts, published in this number, will surprise some, discourage others. It should not, however, occasion either surprise or discouragement. It is only what one who stops for a moment to think, would beforehand have predicted.

The present Sunday-school methods, however admirable, and however efficient in other regards, do not, in the line of Bible instruction, produce the desired results.

But with no other comment here, we would take this opportunity to enter a protest against the importance attached by Mr. Crafts to the memorizing of the exact words of Scripture. Just as in many cases, children learn the sound of an expression, with no idea whatever of the separate words, so both children and adults often learn the words of an expression, with no idea whatever of the meaning. Now certainly the thought is more important than the words; the spirit, than the letter. A poor statement of a grammatical principle, or of the thought of a given verse, if in the language of the pupil himself, is far better than a word-for-word recitation of the statement contained in the grammar, or of the verse as it is in Scripture, *unless* the student has thoroughly digested the latter; and this not one student in fifty ever does. It may be said that this, though true of human writings, is not true of the divine words. To this we cannot give assent. The fact that sacred writers, when narrating the same event, often differ widely from each other in the words employed, is in itself evidence in favor of this position. If Mr. Crafts will substitute "mastery" for "memorize," if our schools will do the same, the results will be different. There was a time when children merely "memorized;" that time is past, and we hope will never come again. The watchword of the future should be and will be "mastery." No greater mistake has prevailed in the educational work of the past than the idea that "memorizing" means "learning."

ANOTHER word about "memorizing" Scripture. Many of us, doubtless, look back with satisfaction to that good old time, when, even against our will, we memorized Scripture; and naturally such ask, Is there anyone so foolish, so weak, as to cry out against this? Two points are worthy of notice: (1) Is it necessary to go far, in order to ascertain the result of a too strict adherence to the *word*? Do we not see this, clearly, in the conceptions of Scripture current in our Saviour's time? This state of things was the natural, indeed the inevitable, outcome of the method of Scripture-study employed in the preceding generations. (2) "Memorizing" is far better than nothing; and the result, so far as knowledge of the Bible is concerned, of much of the Bible-study of to-day is *nothing*. If no better plan can be devised, let us go back to "memorizing," for all will agree that, in many cases, "memorizing" was really valuable. But, just as "memorizing"

words, even with no adequate conception of their meaning is better than nothing, so "mastery," which means far more than "memorizing," is superior to "memorizing." If, therefore, "mastery" is impossible, then "memorize;" but why should "mastery" *be* impossible?

THERE are two general theories in reference to the interpretation of Scripture. One insists that the sacred words may mean anything anywhere, that they may have two or more distinct meanings according to the option of the interpreter; the other, that an expression, allowing for difference of speaker, age and other attendant circumstances, has *one* meaning, and that determined by the context. Which is "scientific"? One theory insists that a people living before civilization began may have the same ideas concerning life, religion, and the future, which another people possess who live in the full blaze of the light of the risen Messiah; the other, that the religious conceptions of an early age, when compared with those of a later age, after making all needed allowance for the supernatural element, are necessarily dim, hazy, and incomplete. Which is "scientific"? One theory insists that the Bible, assumed to be of divine origin, differs so materially from all other writings, that in its study the ordinary principles of literary composition are to be cast aside as useless, even profane; the other, granting the divine origin, insists that, having likewise been written *by* men and *for* men, there are some aspects at least, in which it deserves to be treated as a *human production*, and that, so far, it is subject to the laws which regulate other human productions. Which is "scientific"? One theory insists that, being divine, it must *therefore* be thus or thus; the other, that, being thus and thus, it is divine. Which is "scientific"? We might go further; this will suffice. "Scientific" Bible-study *is* study in the process of which (1) scientific methods are employed; (2) adherence is maintained to the laws of human speech; (3) allowance is made for all the factors which enter into the problem under consideration; (4) the truth is sought, regardless of previous preconceptions. It is *not* study in the process of which (1) methods belonging to the dark ages are used; (2) the simplest laws of language are violated; (3) only facts favorable to the theory are considered, the others wrested or ignored; (4) a theory must be established, whether by fair or foul means.

It is noteworthy that the term "unscientific" is, in some particulars, as truly applicable to much of the so-called "advanced" criticism and exegesis of our day, as to the older and more staid criticism and exegesis, at which our "advanced" friends are so accustomed to sneer.

MACAULAY'S USE OF SCRIPTURE IN HIS ESSAYS.

BY REV. R. DEWITT MALLARY,

Lenox, Mass.

"Macaulay," says Trevelyan, "was known at one period of his life to say that if by some miracle of vandalism all copies of *Paradise Lost* and *Pilgrim's Progress* were destroyed off the face of the earth, he would undertake to reproduce them both from recollection whenever a revival of learning came." One hardly rises from the first and most superficial reading of his *Essays*, without a more or less firm belief that he might have included the Bible in that statement; and this belief is deepened almost into conviction as we read them with *special* reference to their scriptural style.

The "Welsh Triads on Genius" decree that for the foundations of genius, these three things are necessary: "the gift of God, human exertion, and the events of life." All three found their way into the composition of Lord Macaulay, and made him what he was. What boy of fourteen, other than one in whom literary ability was germinant, would write home, as did the boy Thomas Babington Macaulay to his mother: "All his (Bonaparte's) great projects and schemes which once made every throne in Europe to tremble are buried in the solitude of an Italian isle. How miraculously everything has been conducted! We almost seem to hear the Almighty saying to the fallen tyrant: 'For this purpose have I raised thee up, that I might show in thee my power.'"¹ "Macaulay's childhood was phenomenal; but his life was more so. We perceive in the child a familiarity with the Scripture which was the result of careful reading, and which later years developed into a passion. In parliament, in clubs, in correspondence, in the editor's chair, in the service of the East India Company, in drawing rooms, in the literary offices of the historian, in good-natured banter of his sisters, this atmosphere of the Bible is like an aureole about him. Two instances shall suffice. In Margaret Macaulay's journal for Sept., 1831 (Macaulay was then an M. P.), we read: "Walking in the streets with Tom and Hannah (afterwards Lady Trevelyan), and talking about the hard work the heads of his party had got now, I said: 'How idle they must think you, when they meet you here in the busy part of the day!' 'Yes, here I am,' said he, 'walking with two unideal girls. However, if one of the ministry says to me, 'Why walk you here all the day idle,' I shall say, 'Because no man hath hired me.'"² At another time, Dec. 12, 1832 (after a domestic sorrow), he writes to Hannah, his sister, "I am sitting in the midst of two hundred friends, all mad with exultation and party spirit, and thinking me the happiest man in the world. And it is all I can do to hide my tears and to command my voice, when it is necessary for me to reply to their congratulations. Dearest, dearest sister, you alone are now left to me. Whom have I on earth but thee?"³ It would not be so remarkable that the Script-

¹ Rom. 9:17.

² Matl. 20:6,7.

³ Ps. 73:25.

ure should be so intertwined with the thought and speech of Macaulay, if he had lived in an age when knowledge did not run to and fro; in an age when the Bible was the sole literary pabulum of the day. We do not wonder so much at the scriptural style of Owen and Whitgift and Baxter and Hooker. But Macaulay's knowledge in every direction except that of mathematics, for which he had a pronounced aversion, was well-nigh limitless. And yet, through and over all the exhaustiveness of his encyclopædic mind, the scriptural trend of his thoughts is very evident. He is the best qualified to urge and to illustrate the truth of his own canon of literary criticism, which he wrote to Lady Trevelyan: "A person who professes to be a critic in the delicacies of the English language ought to have the Bible at his finger's ends."

Macaulay's "Essays" appeared at irregular intervals throughout his entire life. They were laboriously composed. They were written mostly for the quarterlies, and in later years, when he ceased to write for the Reviews, for the *Ency. Britannica*. They cover mainly a period of English history coetaneous with that in Macaulay's *History of England*, bringing out into heroic size characters who could not be dealt with at length in the running thread of historical narrative. The "Essays" are historical and biographical; with now and then an essay on the theory of government, on church and state, on questions of the day, on general history, and with a large sprinkling of book reviews. They have been called a "library in themselves." It is, therefore, all the more interesting and significant to note that a scriptural style is sufficiently flexible for the treatment of a large variety of subjects. We have no doubt that the scriptural illustrations, metaphors, and similes which abound in these Essays were, to a slight extent, due to Macaulay's particular historical researches into English history, embracing a period when the language of the people was copiously leavened with biblical images and phrases; but that Macaulay should have given a nineteenth century stamp to such a style is no less a credit to his head than to his heart. A fine rhetorical judgment is revealed in his use of the Bible, that arsenal of the rhetorician no less than of the Christian. If an "eclipse of faith" should ever blot out the Bible from the thought of men, much of the charm of Macaulay's Essays would be gone. When, in 1825, his first contribution to the *Edinburgh Review* appeared, "to have the entry of whose columns was to command the most direct channel for the spread of opinions, and the shortest road to influence and celebrity," the author became the lion of all literary circles, and his style, which set the world agog, the seventh wonder. That first entrée into the pages of the most conspicuous periodical of the day, carried Macaulay at once to the dizzy heights of great and sudden success. The subject of that essay was "Milton," and Jeffry, the editor of the *Review*, in acknowledging the receipt of the manuscript, wrote to its author, "The more I think, the less I can conceive where you picked up that style." It is here in this essay that we see the inseparable blending of scriptural language with the thought of the writer; not in a more marked way than in later essays, but in a suggestive way as a happy augury of what was to be a distinctive feature in the style of the great essayist.

And now we may proceed to arrange, with reference to the order of the sacred books rather than to the chronology of the Essays themselves, some of the biblical illustrations which abound in these famous classics. Where the allusions require explanation it will be given, but in the main they will be permitted to speak for themselves.

I. ALLUSIONS TO EVENTS NARRATED IN SCRIPTURE.

[*On Mirabeau.*] "The whole political world (at the time of the French Revolution) was 'without form and void,'¹—an incessant whirl of hostile atoms, which, every moment, formed some new combination. The only man who could fix the agitated elements of society in a stable form was following a wild vision of glory and empire through the Syrian deserts. The time was not yet come, when

'Confusion heard his voice; and wild uproar stood ruled;'

when out of the chaos into which the old society had been resolved, were to rise a new dynasty, a new peerage, a new church, and a new code."

The following passage aptly illustrates for us, in these days, the difference between the attitude of the United States, and that of Russia, towards anarchy: in the former of which countries where, by the operation of a laissez-faire principle, anarchy dies from inanition, and in the latter where, by a system of military espionage, it is fed and feared:

[*A Conversation between Cowley and Milton.*] Milton speaks: "So it is in politics: where the people is most closely restrained, there it gives the greatest shocks to peace and order; therefore would I say to all kings, Let your demagogues lead crowds, lest they lead armies; let them bluster, lest they massacre; a little turbulence is, as it were, the rainbow of the state; it shows indeed that there is a passing shower, but it is a pledge that there shall be no more deluge."²

[*On Temple.*] In this essay the prevalent tergiversation in the times following the Restoration is thus described: "In a country in which many very honest people had, within the space of a few months, supported the government of the Protector, that of the Rump, and that of the King, a man was not likely to be ashamed of abandoning his party for a place, or of voting for a bill which he had opposed. The public men of the times which followed the Restoration were by no means deficient in courage or ability.... but the curse of Reuben was upon them all: 'Unstable as water, thou shalt not excel.'"³

[*On Byron.*] "Never had any writer so vast a command of the whole eloquence of scorn, misanthropy, and despair. That Marah was never dry; no art could sweeten, no draughts could exhaust its perennial waters of bitterness."⁴

[*Review of Mill's Essay on Government.*] "So ends this celebrated essay. And such is this philosophy for which the experience of three thousand years is to be discarded.... We are sick, it seems, like the children of Israel, of the objects of our old and legitimate worship. We pine for a new idolatry. All that is costly and all that is ornamental in our intellectual treasures must be delivered up and cast into the furnace—and there comes out this Calf!"⁵

[*On Burleigh.*] "Nations made war on each other with new arms, with arms which no fortifications, however strong by nature or by art, could resist, with arms before which rivers parted like the Jordan, and ramparts fell down like Jericho."⁶

[*On Temple.*] "On those who resisted, he (Cromwell) had made war, as the Hebrews made war on the Canaanites. Drogheda was as Jericho; and Wexford as Ai. To the remains of the old population the conqueror granted a peace, such as that which Israel granted to the Gibeonites. He made them hewers of wood and drawers of water."⁷

¹ Gen. 1:2. ² Gen. 9:13. ³ Gen. 49:4. ⁴ Ex. 15:23. ⁵ Ex. 32:4. ⁶ Josh. 6:20. ⁷ Josh. chs. 6 and 8.

[*On Sadler's Law of Population.*] "A man who wishes to serve the cause of religion ought to hesitate long before he stakes the truth of religion on the event of a controversy respecting facts in the physical world. . . . Like the Israelites in their battle with the Philistines, he has presumptuously and without warrant, brought down the ark of God into the camp as a means of insuring victory; and the consequence of this profanation is that, when the battle is lost, the ark is taken."¹

[*On Southey's Colloquies.*] The church nothing to gain, but everything to lose by alliance with the state: "The ark was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insults, and to lay the hostile fiend prostrate upon the threshold of his own temple."¹

[*Von Ranke.*] Alluding to the high moral character of the movement organized and carried forward by the Encyclopædists of France, Macaulay says in this essay: "If the Patriarch of the Holy Philosophical Church had contented himself with making jokes about Saul's asses,² and David's wives, and with criticizing the poetry of Ezekiel in the same narrow spirit in which he criticized that of Shakspeare, Rome would have had little to fear. . . . But while this new sect was laughing at the Scriptures, and shooting out the tongue³ at the sacraments, it was ready to encounter principalities and powers⁴ in the cause of justice, mercy, and toleration."

[*Mackintosh.*] "You never saw his (Mackintosh) opinions in the making. They came forth like the pillars of that temple in which no sound of axes or hammers was heard, finished, rounded and exactly suited to their places."⁵

[*Id.*] "And was it not plain that by so doing (i. e., by joining the king and the Catholics against the Church of England) he would assist in setting up a spiritual despotism compared with which the despotism of the Establishment was as a little finger to the loins, as a rod of whips to a rod of scorpions."⁶

[*Lord Clive.*] "They (the natives of India) had been accustomed to live under tyranny, but never under tyranny like this. They found the little finger of the company thicker than the loins of Surajah Dowlah."⁶

[*Milton.*] "In every high place worship was paid to Charles and James, Belial and Moloch."⁷

[*Burleigh.*] "The religion of the English (in the Elizabethan age) was a mixed religion, like that of the Samaritan settlers described in the second book of Kings, who feared the Lord and served their graven images."⁸

[*Milton.*] "The latter (Æschylus) often reminds us of the Hebrew writers. The book of Job, indeed, in conduct and diction, bears a considerable resemblance to some of his dramas."

[*Sadler's Refutation refuted.*] "If revelation speaks on the subject of the origin of evil, it speaks only to discourage dogmatism and temerity. In the most ancient, the most beautiful and the most profound of all works on this subject, the book of Job, both the sufferer who complains of the divine government and the injudicious advisers who attempt to defend it on wrong principles are silenced by the voice of supreme wisdom, and reminded that the question is beyond the reach of human intellect."

¹ 1 Sam. 4:11.

⁵ 1 Kgs. 6:7.

² 1 Sam. 9:3.

⁶ 1 Kgs. 12:10.

³ Ps. 22:7.

⁷ 2 Kgs.

⁴ Eph. 6:12.

⁸ 2 Kgs. 17:41.

[*Von Ranke.*] "It is a mistake to imagine that subtle speculations touching the Divine attributes, the origin of evil, the necessity of human actions, the foundation of moral obligation, imply any high degree of intellectual culture. The book of Job shows that long before letters and arts were known to Ionia, these vexing questions were debated with no common skill and eloquence, under the tents of the Idumean Emirs."

[*On the Athenian Orators.*] "To require that a critic should conceive classes of composition which never existed, and then investigate their principles, would be as unreasonable as the demand of Nebuchadnezzar, who expected his magicians first to tell him his dream and then to interpret it."¹

[*Lord Clive.*] "Towns spring up in the East, with the rapidity of the prophet's gourd."²

[*Leigh Hunt.*] "The nation (in the times following the Restoration) resembled the demoniac in the New Testament.³ The Puritans boasted that the unclean spirit was cast out. The house was empty, swept and garnished; and for a time the expelled tenant wandered through dry places, seeking rest and finding none. But the force of the exorcism was spent. The fiend returned to his abode and returned not alone. He took to him seven other spirits more wicked than himself. They entered in and dwelt together, and the second possession was worse than the first."

[*Conversation between Cowley and Milton.*] Milton speaks: "When the devil of tyranny hath gone into the body politic he departs not but with struggles and foaming and great convulsions."⁴

[*On Civil Disabilities of Jews.*] "We have not so learned the doctrines of Him who commanded us to love our neighbors, and who when He was called upon to explain what he meant by 'a neighbor,' selected as an example a heretic and an alien."⁵

[*Southey's Colloquies.*] "The whole history of Christianity shows that she is in far greater danger of being corrupted by alliance with power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her do but treat her as their prototypes treated her author. They bow the knee and spit upon her; they cry 'Hail,' and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted upon her; and inscribe magnificent titles over the cross on which they have fixed her to perish with ignominy and pain."⁶

[*Conversation between Cowley and Milton.*] In this essay we get an estimate of the Puritan movement from the stand-point of an opponent. Cowley says: "Religion had been a pole-star to light and guide. It was now more like to that ominous star in the Book of the Apocalypse, which fell from heaven upon the fountains and rivers and changed them into wormwood; for even so did it descend from its high and celestial dwelling-place to plague this earth, and to turn into bitterness all that was sweet, and into poison all that was nourishing."⁷

¹ Dan. 2: 5. ² Jonah 4: 6. ³ Matt. 12: 43-45. ⁴ Mark 9: 20. ⁵ Luke 10: 29-37. ⁶ Gospels. ⁷ Rev. 8: 10.

SABBATH-SCHOOLS EXAMINED ON THE BIBLE.

BY REV. WILBUR F. CRAFTS, D. D.,

New York City.

In order that Christian workers might know in what lines their help is most needed, written examinations of the older scholars (those above twelve) in representative Sabbath-schools of all denominations in all parts of the nation and Canada, were arranged for the June and September review days of 1887, not on the current lessons but on "First Principles." About three thousand printed blanks were accepted by the superintendents of thirty Sabbath-schools. Eighteen of these superintendents, on second thought, concluded that discretion was the better part of valor, and stayed out of the contest. A thousand blanks were accepted by the older pupils in the other dozen Sabbath-schools. Five hundred and seventy-seven were ashamed to hand in their replies. The four hundred and twenty-three blanks were returned. None of the dozen Sabbath-schools were missions, so that the result shows how much is known of the Bible and of Christian doctrines by the best half of the older scholars in our church schools.

The first question in the blanks, "Why do we call the Bible the Word of God?" is first in importance as well as in place, since inspiration is the doctrine now the most debated and always most fundamental to the whole structure of Christian faith. (In the replies to this and all the other questions, answers whose errors are only in spelling, capitalization and grammar are counted "correct," although these errors are sometimes noted, and should have due attention.) Many answer the first question (with varying spelling), "Because God inspired men to write it," "Because it was given by divine inspiration," "Because it is a revelation of God's will;" but "inspiration" and "revelation" need defining even more than what they are used to define. The same is true of the answer, "Because it was ordained by God." A large number think the Bible is the Word of God "because it tells all about God;" but that definition belongs to the creeds, catechisms and theologies, which tell far more about God's decrees and plans than the Bible does. Many agree (except in spelling) in the answer, "Because the Bible is the Book of truth;" but it is a lie to assume that all other literature is made up of lies. "Because it was wrote by God," "Because it is a collection of words spoken by God," "Because it comes direct from God," "Because it came down from Heaven," "Because it came from our dear Lord," and many answers of the same import recall the fact that in a large town where there were many churches, a lady who was speaking to a union meeting of children about the Bible, on asking how it came to us, got these same answers in substance from all the children, except one who had just returned from daily drill in the "Children's Hour" at one of the Chautauquas. He alone knew that God used men in making the Bible.

In only one of the examination papers is there even an attempt to quote the catechism in answering this question about inspiration, and that one calls the Bible, "the infallible rule of faith and guidance." Better miss in memory than meaning, but best of all not miss in either.

Attempts at a Bible answer to this question about inspiration come within one of being as rare as attempts at a catechism answer.

Several answer (with the usual variety of spelling), "Because it was written by the dictates of God." Two boys, by a remarkable (?) coincidence, answer, without even a letter of variation, "God made the words but told different men to write it." A kindred answer is, "Though written by men we believe God put the words in their mouths." This erroneous idea of inspiration as divine dictation appears in many definitions. Those who know that men had something to do with making the Bible seldom know enough to give a correct answer. Instead of exact knowledge they show only disturbed ignorance. Many say (with deformed spellings of various kinds) that "God told his deciples to rite it." Others say that it was the "apostols," others that it was "Moses," others that it was the "prophets," who were told to write the Bible. One says "Prophets and disciples," an answer which is right if both words be taken in a wider sense than the writer probably meant them. He doubtless thought the same as another who answered, "Prophets and apostles," not knowing that Mark and Luke were neither. From three schools come five papers giving for answer that pernicious phrase by which the prophets of the New Theology seek to put the Bible on probation, "We call the Bible the Word of God because it *contains* the Word of God" (italics ours). Several declare that they think the Bible is the Word of God, "Because it is," which is improved by one who thinks it is "Because." "Because it is truly the Word of God" comes from a boy who evidently wishes to make the impression that he always calls a thing what it "truly" is, but to speak "truly" of him we must say that this answer, all but the "truly," and some of his other answers entire, was stolen from the boy who sat next to him.

The Sabbath-school which gave the best answers to this first question is one which had been trained, in the "Memory Episode" of its general exercises and its week-day children's meeting, to understand and memorize this definition: "We call the Bible the Word of God because God guided the hearts of the writers so that they would not write anything He did not wish them to write. 'No prophecy ever came by the will of man; but men spake from God being moved by the Holy Spirit.'"

It is a significant illustration of the fact that the simplest definitions need explanations to prevent their being parrotted in unmeaning phonetics, that the above definition reappears in two papers as follows: "So that he called the harts of the writers the hat did not which them to write." "No prophecy ever came before God by the will of mau." But all the other variations of this definition that appeared were such as to prove that the writers had not missed the meaning. Thirty-three gave it with substantial accuracy, and twenty-four others gave correct definitions, making fifty-seven out of ninety-six, leaving thirty-nine inadequate answers even in the Sabbath-school whose record on this question (though not on some others) was the best. In no other Sabbath-school do the answers indicate that even a majority of the older scholars (much less of all) have a correct and clear idea of inspiration. Three-fourths of the four hundred and twenty-three papers either gave no answer at all, or an erroneous one.

Here it will be appropriate to say that no school answers even fairly well on any topic that has not been a subject of special memory drill.

The second question, "What is the first verse in the Bible?" though the easiest in the list, has served a good purpose in the blanks as a test of accuracy,

which is closely related both to truthfulness and honesty. Those who quote for the first verse of the Bible, "In the beginning the Lord made heaven and earth," or "In the beginning was the Word," or leave out "the" before "heaven" or "earth" or both, will need watching when they come to keep accounts or make reports, unless their parents or teachers previously train them to greater accuracy. He who does not report God correctly can not be relied upon to report exactly the conversation of his fellows. In the four hundred and twenty-three papers returned, this easy opening verse of the Bible appears correctly only one hundred and twenty-five times, most of the others not being blanks but misquotations. "Little things are little things, but to do little things faithfully is a great thing."

The third question, "What is God's Commandment about the Sabbath?" by calling for one of the longer commandments as a sample, shows through the replies whether the commandments have been generally and correctly memorized. Many knew this commandment well enough to keep step with a crowd in repeating it, but cannot write it correctly. In the four hundred and twenty-three papers, this commandment is given correctly but thirty-eight times. The papers of an Episcopal school show but two accurate out of thirty-seven, many of the mistakes being due to mixing up the Bible version with the Prayer-book version, which this examination furnishes a good reason for displacing. The only Sabbath-school in which there are more correct than incorrect answers is one that took the blanks home to answer "upon honor." In the attempt to write this commandment the same mistakes often appear and may be consolidated, except a part of the omissions, in the following "*reversed* version:—" "Honor the Sabbath to keep it holy. For in six days the Lord made heaven and earth, the sea and all that is in them. Six days shalt thou labor and perform all thy work, but the Sabbath is the Lord thy God's; in it thou shalt do no work, thou, nor thy wife, nor thy son, nor thy daughter, nor his ox, nor his ass, nor anything that is thy neighbor's. Wherefore the Lord blessed the seventh day and hallowed it."

Many who have not been taught to say, "I don't know," instead of proving it, who have not learned that a blank is better than a blunder, that room is better than rubbish, that an acknowledgment of ignorance is more creditable than a pretense of knowledge, extemporize rather than memorize. The following is a sample: "Said that ye should not spend the Sabbath day with pleasure but keep it holy and not visiting for the sake of see a friend. If you want to keep the Sabbath Day holy go to church and keep away from bad company." Another sample is the following: "Thou shalt not forget the Lord and on the Sabbath thou shalt remember me not pleasure or picnics." Another of these improvised commandments is, "Don't let the Sabbath day profane for the Lord made heaven and earth and all that is in the midst for the Lord rested the seventh day and hallowed it." Another of these papers furnishes a commandment that would suit those who are at ease in Zion, namely, "On the seventh day thou shalt do nothing." Another of these "new" commandments—the only reply to this question about the Sabbath in which the extemporizing has even the smell of catechism—is: "Though shalt remember the Sabbath day and keep it holy. Though shalt not do any work on the Sabbath. Six days shalt though do all thy work and on the seventh rest from all worldly care and *think on God* our maker." We may rejoice that even these blunderers understand so well how to keep the Sabbath; but the fact that the young people of twelve and more in our Sabbath-schools are so many of them

unable to quote the commandments correctly, after ten years in a Sabbath-school or in a Christian home, or in both, ought to be regarded as great a disgrace to all concerned as if the same youth could not say the multiplication table after ten years in a public school. In the answers to this question and to every other in the list, the schools of the various denominations and of the various sections of the country are as alike as peas in a pod in their deficiencies. Even the British school which was one of the dozen replying, fits into the pod with no mark of superiority. The defects discovered are international.

One requirement of the examination-papers was, "Write some Bible verse that shows how a sinner may be saved from sin and hell." Surely that ought to be answered by any one who has been ten years or more in a Christian home or Sabbath-school, or both, as quickly as a grammar-school pupil would answer a call for the first three letters of the alphabet. Especially ought the many young Christians who worked on these papers to have been as ready to answer this question with a dozen texts as a carpenter to give the names of his tools. What are the facts? The papers abound in such improvised Scripture as the following: "Jesus said, Let the sinners come to me and I will save them." "Believe in the cross and thou shalt be saved from sin and hell." "Believe on the Lord with all thy sole all thy heart and all thy Body."

It is a matter of congratulation that only three speak of being *saved by works*, "by going to Sunday-school, not getting in bad company, not going and playing instead of going to Sunday-school." "by keeping the ten commandments." "by doing his commandments," as if the Bible did not say that such an idea, which is not confined to children, is charging Christ with dying for nothing at all (Gal. 2:21). But even when an answer contains the correct idea, it is no trifle to misquote God. When one is seeking to be saved, he needs, not "some little word of mine," not a diluted tincture of Scripture, but the very Word of God to rest upon. The total result on this question is, that the four hundred and twenty-three papers yield only eighty-four appropriate texts, correctly quoted. "Believe on the Lord Jesus Christ and thou shalt be saved," is the favorite, and appears fifty-seven times. The next most frequent text is, "God so loved the world," etc. But both of these are misquoted as often as they are given correctly in every school except the two which took the papers home "upon honor," which make no mistakes on either text, but are not counted in the total given on this topic. The passage which affords the simplest and fullest answer to this question, for children, is John 1:7-9, which is not given at all in the replies except a fragment or two in several papers. This needs to be supplemented by such clear words as Romans 10:9,10 and Hebrews 12:1,2, most of which a child can understand.

Another requirement of the examination, "Write one or two Bible verses that tell why Jesus died on the cross," brings to view the same class of mistakes as have just been noted, inaccuracy in quotations, improvisations of Scripture, and pious platitudes. The most frequent answer is, "Jesus died to save sinners," which certainly is not "one or two Bible verses." The passage which ought to be quoted oftenest, as it is the clearest and completest and best adapted to the comprehension of childhood, Romans 5:8-10, does not appear at all, except in a fragment or two, nor does the next best statement of this subject for childhood, Isa. 53:5,6, appear with any frequency.

Two other requirements of the examination were as follows: "Write some Bible verse that tells what becomes of the wicked after death." "Write some

Bible verse that tells what becomes of God's people after they die." Appropriate texts, correctly written, are the exceptions; blanks, or worse, the rule. The strongest answer both in regard to heaven and hell, Matt. 25:46, is given a few times correctly, oftener imperfectly. A frequent answer to the first of the questions is, "The wicked shall be turned into hell and all the nations that forget God," which the Revision now shows, as commentaries have shown before, is only a reference to the fact that the vices of the wicked, whether individuals or nations, hurry them prematurely to the grave, to "Sheol." Texts about Heaven are much more frequent in these papers than texts about Hell, though it is not so in the Bible, a fact whose significance is not uncertain. Extemporizing Scripture on this crucial doctrine of hell is peculiarly unfortunate; but the following are only samples of what is found, in place of God's exact warnings, in many papers: "Depart from me ye workers of iniquity into a lake of everlasting fire prepared for you." (The Bible says that the fire was prepared for the "devil and his angels," and the "mansions" for men.) "The wicked shall go away into everlasting death." "They are cast into everlasting eternity." "They are cast into Hell's fire and the devil's hands." "The wicked shall go to the devil and his angels." (Now we know who gets up "corners.") Such crazy quilts, made up of texts imperfectly remembered and teachings imperfectly understood, occur in scores of papers under each of the questions that call for Scripture answers.

Are the results of the examination discouraging? Nay, they should be only arousing. To use a medical figure, if one finds, by an insurance examination, that he has dangerous symptoms, for which, however, a sure cure is at hand, he congratulates himself that he has been warned in time. Deficient as our Sabbath-schools are in knowledge of the Bible, there is no proof that the youth of our land ever understood or practiced its truths more than to-day, and so, in the face of the facts given, we should go forward to better things, with the motto, "Always encouraged, never satisfied."

SOME LEVITICAL USAGES.

BY PROFESSOR JOHN G. LANSING, D. D.,

New Brunswick, New Jersey.

The Hebrew word *Kaf* used in connection with the offering of incense, is, in the A. V., translated "spoons" twenty-four times: as, e. g., Exod. 25:29; Num. 7:14; 1 Kgs. 7:50, *et al.* The R. V. follows the A. V., translating "spoons." Thirteen times out of these twenty-four it occurs in the seventh chapter of Numbers. Elsewhere this Hebrew word *Kaf* occurs frequently, and always has reference to the palm of the hand or the sole of the foot. We have precisely the same word in Arabic, *Kaf*, which is used with the same meaning of the palm of the hand or the sole of the foot. The rendering of this word *Kaf* by "spoons" is misleading. It has reference properly to a kind of *censer*. What kind of *censer* this was, and why it was so called, we are clearly informed by the old Egyptian sculptures and inscriptions. In the temple of Seti I. at Abydos, King Seti is represented in the act of offering incense. The vessel in which he offers the

incense consists of a rod, about the length of the fore-arm, and evidently intended to represent the fore-arm. This fore-arm, or rod, after a slight curvature at one end intended to represent the joint of the elbow, another further on representing the wrist, terminates at the other extremity in a hand with the palm. *Kaf*, upward. In the hollow of the palm is a small basin in which is the smoking incense. The whole constitutes the censer, and is held forward by the extended hand of the king in the act of offering incense. The king is also sometimes represented as throwing balls or pastilles of incense into the basin with the other hand. In the temple of Denderah another king appears offering incense with the same kind of censer to the goddess Hathor. The same censer appears frequently in a long inscription on a fine tablet in the Egyptian Room of the Boulak Museum. Again the same censer appears in a superscription of one of the oldest parts of the *Book of the Dead*, as on a papyrus of the same recently brought by the writer from Egypt. Such was the Hebrew censer called *Kaf*. In further proof of the identity of the Hebrew *Kaf* and this old Egyptian censer, we have the old Egyptian names *Kef*, *Kep*, *Kheb*. And not only the Egyptian names of this censer, but the name also of one of the principal compounds, of sixteen ingredients, used for incense in this censer, was the closely related name of *Kuphi*. Why this censer was called *Kaf*, the same word as that for the palm of the hand, is evident from its very shape, as described.

Another word which seems to have received an inaccurate rendering is the Hebrew word *Hazah*, used thirteen times in the Old Testament. It occurs first in Exod. 29:26 in connection with the ram of consecration, and the wave offering. The word is translated "breast" both in the A. V. and R. V. The more correct rendering would be *shoulder*, as it has reference to the fore-quarter of the animal. This is explained and confirmed by Eastern etymology and usage. The corresponding Arabic word is *Khadda*, which, in an animal, has reference particularly to the upper or principal part of the fore-quarter. In Egypt and like countries the sheep or lamb is the favorite animal for food. And in the sheep or lamb it is always the fore-quarter or shoulder that is esteemed above every part of the animal. A person may visit an Egyptian house, as a guest, for years, and while, in honor of the occasion, a quarter of mutton will be the principal meat, still the guest will never have set before him the hind-quarter, but always the fore-quarter or shoulder, as it is esteemed far more highly than any other part. So it was with the ancient Egyptians. In their religious offerings it was the fore-quarter of the sheep or lamb that was presented in offering. This is shown by old Egyptian paintings, inscriptions, and in the mummied remains of several fore-quarters to be seen in the Boulak Museum, and one recently brought by the writer. And with ancient Egyptians the reason for offering the fore-quarter was also because this was the best, the most highly esteemed part of the animal. So in the Levitical wave offering, the shoulder or shoulders, as the most highly esteemed parts, as the best, were offered to the Lord. In the following passages, viz.: Lev. 9:21; 10:14; Num. 6:20; 18:18, the word which is rendered "right shoulder" and "heave shoulder" does not have reference to the fore-quarter or shoulder, but to the hind-quarter. The Hebrew word is "*Shok*." The precisely corresponding Arabic word is "*Sāk*" from "*Sok*," which always has reference to the hind-quarter, and is never properly used of the fore-quarter of an animal.

Once more, the divine command is uttered three times, in the same words, and without note or qualification,—"*Thou shalt not seethe a kid in his mother's*

milk." What does it mean, and why was the command given? An incident related to me when recently in Egypt will best explain. A small company were for a few moments unwilling spectators of a cruel scene. Among the company was a native servant, an excellent hearted fellow, but not knowing how to read or write. After looking upon the scene for a few seconds, he turned around and exclaimed, in Arabic,—“That is as cruel as seething a kid in its mother’s milk,”—precisely the biblical expression; but he had not derived it from the Bible. It is an oriental expression or simile used to describe an act of great cruelty. Upon inquiring later what the expression meant, the information was given that seething a kid in its mother’s milk meant the taking of the kid from its mother while it was yet sucking, and killing and eating it. And the reason why this was such an act of cruelty, or described an act of great cruelty, was because of the fact that, as with the dove among birds, so with the goat among animals, there is no animal which seems to feel so keenly, and expresses so painfully and humanly its sorrow over the loss of its young as a goat. The divine command was thus in this case, as in so many others, a humanitarian law.

The same humanitarian principle is seen operating in the divine, and at first strange, instructions given in Deut. 22:6.7. The parent bird will soon comfort itself with other eggs or other young, but it will not soon comfort itself with another mate. In the animal kingdom these are matters of actual observation.

AN OLD TESTAMENT LIBRARY.

BY THE EDITOR.

In fulfillment of a promise made in the December STUDENT, the following suggestions are offered, in reply to the question, “Having two hundred dollars to invest in Old Testament literature, what books shall I purchase?” In order to economize space, the list of Professor Peters, as being the simpler and the better of the two, will be taken as a basis. The suggestions offered will be under three heads: 1) Books in Professor Weidner’s list which, in the opinion of the writer, should have been included in the list of Professor Peters; 2) Books in Professor Peter’s list which, perhaps, might well have been omitted; 3) Books omitted by both Professors Weidner and Peters which the writer would have included in such a list.

I. BOOKS IN PROFESSOR WEIDNER’S LIST, BUT OMITTED BY PROFESSOR PETERS.

Gesenius (Robinson), *Hebrew Lexicon*.—Very old, it is true, yet everything considered, superior to Davies, which, it must be confessed, does not give the student the information which is needed.*

Keil, *Biblical Archaeology*, 2 vols.—Old-fashioned, but, nevertheless, very valuable for the collection of facts which it contains.

Curtiss, *Levitical Priests*.—A presentation of the subject, severely criticised by many critics, highly appreciated by the more conservative critics; perhaps

* It is a matter for congratulation that we are soon (within two years, perhaps) to have an edition of Gesenius worthy of the name.

unfair in some respects, but well worth study, because of the intrinsic importance of the subject.

Oehler, *Old Testament Theology*.—Containing much forced exegesis, and poorly arranged; but the only book in English treating, with any satisfaction, a department of study which, to-day, is recognized as one of the foremost in biblical and theological lines.

Orelli, *Old Testament Prophecy*.—Traversing the same ground as Briggs' "Messianic Prophecy;" differing from the latter not only in the special interpretation of many passages, but also in the general method of classifying results; very stimulating and suggestive.

Rawlinson, *Five Great Monarchies*.—Popular, somewhat behind the times, containing much material which a specialist would have omitted, but well presented and best calculated of any English work to give one a general view of the field covered.

II. BOOKS TO BE OMITTED FROM PROFESSOR PETERS' LIST.

Davies, *Hebrew Lexicon*.—See above.

Septuagint, with notes, etc. (Bagster).—A copy of the text is sufficient for ordinary purposes.

Bleek, *Introduction to the Old Testament*.—In some respects the best in English, but the English translation is now too much behind the times.

Duncker (Abbot), *History of Antiquity*.—Thoroughly rationalistic, and too expensive; far better add fifty or sixty dollars and purchase the "Encyclopædia Britannica," which contains articles written from the anti-traditional point of view on all important topics of Ancient History.

Josephus (text).—The average minister gets along with little or no knowledge of the original languages of Scripture, satisfying himself with a translation; under these circumstances it is hardly worth his while to spend money for a text of Josephus.

Cheyne, *Translation of Psalms*.—A good translation, but the notes are too meagre.

Ewald, *Prophets of Israel* (5 vols.).—Very valuable to a scholar, but containing too few notes, too arbitrary in treatment, and too expensive.

Tylor, *Primitive Culture*.—Too remotely connected with the matter in hand, a score of books should have the precedence.

Septuagint, Tischendorf or Van Ess. See below.

Hosmer, *Story of the Jews*.—One-sided and entirely unsatisfactory.

III. BOOKS NOT MENTIONED IN EITHER LIST.

Swete, *Old Testament in Greek*, vol. 1, Genesis-4 Kings.—Just issued, the second volume soon to follow. \$2.50.

Cremer, *Biblico-Theol. Lexicon of N. T. Greek*.—For those who already possess a classical Greek Lexicon.

Ewald, *Hebrew Syntax*.—The only really valuable work ever written on the subject as a whole.

Harmon, *Introduction to the Holy Scriptures* (\$4.00).—Following too slavishly the traditional stand-point, giving too much attention, comparatively, to the Pentateuch; but full of valuable material which every student should have close at hand.

Toy, *Quotations of the Old Testament in the New* (\$3.00).—Quite too liberal, needlessly offensive in places, but the only scientific treatment of the subject in existence; (a second volume is soon to appear).

Blaikie, *Manual of Bible History* (\$1.50).—Brief, but well-arranged; fresh and abreast of the times; truly excellent.

Dod, *Genesis* (Hand-book for Bible-classes). (.90).—Accepting the existence of different documents; constructive, not destructive; clear, and very practical.

Stuart, *Ecclesiastes, Proverbs, Daniel*, (3 separate vols.).—Critical, definite, and hardly surpassed.

Curtiss and others, *Current Discussions in Theology* (4 vols. \$6.00).—Recent, well-systematized, giving just the information which a non-specialist needs, but cannot obtain without the expenditure of a large amount of labor.

Ragozin, *Story of Chaldaea* (\$1.50).—Popular, and generally reliable.

Ragozin, *Story of Assyria* (\$1.50).—Same series as above, and of equal value.

Terry, *Hermeneutics* (\$4.00).—Full, able, and scholarly; not intended for classroom, but for reading and reference; no biblical library complete without it.

Spurrell, *Notes on Genesis* (\$2.50).—For use in connection with the original text.

Simon, *the Bible the outgrowth of theocratic life* (\$1.75).—Liberal yet conservative; emphasizing strongly, but none too strongly, the historical stand-point.

In closing, it may not be out of place for the writer to express it as his opinion that the time has past when certain books should be purchased, or indeed be accepted as gifts. In this category there may be classified the following, taken from Professor Weidner's list: **Bagster**, *Chaldee Reading Lessons*; **Bagster**, *Hebrew English Bible*; **Horne**, *Introduction to the Bible*; **Roberts**, *Old Testament Revision*; **Fairbairn**, *Typology*; **Gleag**, *Messianic Prophecies*; **Riehm**, *Messianic Prophecies*; **Leathes**, *O. T. Prophecy*; *Homiletical Commentaries* of most classes, although the *Pulpit Commentary* is by all odds the best; **Bonar**, *Leviticus*; **Cox**, *Job and Ecclesiastes*; **Fairbairn**, *Ezekiel*; **Pusey**, *Minor Prophets* ("too many bushels of trash to a single kernel of wheat").

The writer would also say that his experience has tallied with that of Professors Weidner and Peters; it is easier to *feel* that a given book is or is not to be included in such a list, than to give reasons for the feeling. It is to be understood that these suggestions have no other possible value than that which belongs to them as the expression of the opinion of a single individual. In general, it might be added that the man who proposes to invest so much money in Old Testament books, would do well to study German.

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and G. S. BURROUGHS (Amherst College).

TWENTY-FIFTH STUDY.—THE PROPHECY OF JOEL.

[The material of this "study" is furnished by Professor Burroughs. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. Having completed the study of the written prophecy of the northern kingdom,—considered in its progressive character and yet viewed as a unit,—we are now prepared to advance to the study of written prophecy in Judah.
2. In so doing, we should note carefully the special characteristics of this prophecy, as distinguished from that of the ten tribes, viz., as standing in relation to and conditioned by (1) the character of the kingdom, not schismatic yet inclined to idolatry, (2) the peculiar purpose and providence of God toward Judah,—severity mixed with mercy, the exile to be followed by the restoration,—(3) the development of the Messianic hope and promise in their peculiar relation to the history and mission of Judah.
3. Special attention, therefore, should be given to the study of Messianic prophecy, as developed, in the progress of general prophecy, in the southern kingdom and disclosed in its written forms, e. g., in particular, its positive, explicit and personal character.
4. The prophecy of Joel may well be regarded as the point of departure in this southern prophecy, and as containing, both negatively and positively, the germs found more fully developed in its subsequent manifestations.

II. BIBLICAL LESSON.*

1. *Read, slowly and carefully*, using the Revision, the prophecy of Joel. Note any expressions which are not clear to you. Guided by the impressions gained from this reading, answer, tentatively and *only* so far as you can *clearly* do so, the following questions:
 - (1) What was the occasion of the prophet's utterance?
 - (2) What influence does this occasion appear to have upon the entire thought of the book? How do its contents stand in relation to it?
 - (3) What is the general line of thought of the prophecy?
 - (4) Into what portions does it readily divide itself? Into what several *movements* is the general progress naturally resolved?
 - (5) What is the general character of the entire utterance, as disclosed in the style? Is it, or is it not, realistic?
2. *Re-read 1:1-2:17.* Consider the following questions:

* The following literature may be noted; Briggs, "Messianic Prophecy," pp. 153-160; von Orelli, "O. T. Prophecy," pp. 191-196, 201-223; Ewald, "Prophets of O. T.," vol. 1, pp. 107-142; Delitzsch, "O. T. Hist. of Redemption," p. 112 seq.; "Messianic Prophecies," p. 110; Keil and Delitzsch, "Minor Prophets," Joel, C. F. Keil, vol. 1, pp. 169-232; Schaaf, "Lange's Com.," Joel, O. Schmoller and J. Forsyth; Geikie, "Hours with the Bible," vol. 4, pp. 154-164; attention is also called to "The Prophecy of Joel; Its Unity, its Aim and the Age of its Composition," W. L. Pearson, Leipzig, T. Stauffer, 1885.

- (1) How are the locusts, spoken of in 1:4 seq. to be thought of, *literally* or *allegorically*? Consider any expressions in the prophecy which are unfavorable to a literal interpretation, e. g., 1:6, "nation"; 2:2, "great people"; 2:17, "that the nations should rule over them"; 2:20, "northern army"; "hath done great things," etc. Are these more than counterbalanced by the general tenor of the narrative? Does the description 2:2-10 seem to apply the better to an army of locusts or of human warriors?
 - (2) What as to 1:8-12, 17-20? Are we to find here a visitation of drought coming in addition to the plague of the locusts?
 - (3) How does the prophet view the calamities of which he speaks? See 1:14, 15; 2:1. Are they the precursors of a still more terrible visitation? What is the meaning of the expression "day of the LORD," 1:15; 2:1? Compare other instances of its use in the prophetic writings, e. g., Obad. 15; Amos 5:18; Zeph. 1:14, etc. What is its weight and influence in the interpretation of Joel's prophecy?
 - (4) How does the prophet regard the worship of Jehovah—its ministers, its seat of ministration, and its ministrations—both generally, and also in relation to the present calamities? See 1:9, 13, 14, 19; 2:1, 12-17.
3. *Re-read* 2:18-3:21. Consider the following matters:
- (1) What is the relation of 2:18-27 to 2:28, 29? Does the prophet here pass from the nearer blessing, which results from repentance and the divine mercy, to the more remote, which flows from the same sources? from that which is outward and of the earth to that which is inward and spiritual? Compare 2:23, "causeth to come down for you the rain," with 2:28, "pour out my spirit." Compare, also, with this progress that seen in the previous section, the visitation of the locusts and the drought, 1:4-20, and "the day of the LORD," 2:1, cf. 1:15. Do the separate sections of the book thus assist in interpreting one another.
 - (2) What is the relation of 2:28, 29 to 3:30-3:21? Is Judah, individually repentant and, therefore, individually blessed with spiritual gifts, a refuge (2:32, "those that escape") in the time of judgment? Is the blessing, inward and spiritual, poured-out upon the church, related to the world-judgment, in that it both delivers from it and also opens the eye to see it? Is redemptive history in close connection with world-history?*
 - (3) What is the relation of 3:2b-6, 21 to 3:2a, 7-11? Are the political circumstances of the time lately passed, wherein injustice and injury were inflicted upon Judah, now repentant, the occasion of describing the judgments of Jehovah upon the nations?†
 - (4) Is there a relation between the destruction of the enemies of Zion (3:9-19, specially vv. 16, 17) and the destruction of the locusts (2:18-20); also, between the great blessing brought to Judah in connection with the judgment of the nations (3:18, 20) and the blessings following the locust-plague (2:19, 21-27)? Are the former counterparts of the latter? Do the separate sections, here again, assist in mutual interpretation?
4. *Make a special study* of 2:28, 29. (1) Force of "my spirit." Is there an advance here, in any particular, upon the general O. T. conception of the "spirit of Jehovah"? (2) Meaning of "all flesh"? How comprehensive is the expression? (3) Meaning of "shall prophesy," "dream dreams," "see visions"? Cf. Num. 11:24-29. How far have we here a high and

* See, especially, von Orelli, pp. 205-209.

† See 2 Kgs. 8:20; 2 Chron. 21:16, 17; also, consult "study" twentieth, V. 2, 3.

- spiritual conception of the church of Jehovah, as consisting of individuals in personal relation with God? (4) Consider the N. T. use of this passage, Acts 2:16-18.
5. *Make a special study of 2:39-52.* (1) How closely are the phenomena of vv. 30,31 to be defined? (2) What is the basis or personal condition of deliverance in "Jehovah's Day"? See v.32a; cf. Gen. 4:26; 12:8; 13:4; 21:33; Micah 4:5; Zech. 10:12. (3) How is "Mount Zion" regarded in 32b; compare Obad. 17. (4) Who are those "whom Jehovah doth call"? Are the heathen here spoken of? (5) Note the N. T. use of this passage, Acts 2:19-21; Rom. 10:13.
 6. *Make a special study of 3:1-21.* (1) "The valley of Jehoshaphat" (vv. 2,12), meaning? Is this an ideal valley, or has the prophet a definite location in mind, and, if so, what? What historical occurrence may lie at the basis of the scene? See 2 Chron. 20:14-30. (2) What is the figure here used to represent the divine judgment? Cf. Isa. 63:1-6; Matt. 3:12; 13:30, 39-43; Rev. 14:15-20, etc. (3) What is the result of this judgment? See vv. 18-21. How is the blessing of Judah represented? (4) Meaning of v. 21? Is there here a divine removal of blood-guiltiness and a divine purification, which render possible the height of blessing, viz. the permanent divine fellowship?
 7. *As the conclusion of the above study (1) write out concisely the leading thoughts of the prophecy; (2) unify them, and state the message of the book, considered as a whole.*

III. SPECIAL TOPICS.

1. *Date of the Prophet.* (1) What may be inferred from the historical situation? What is the character of the political horizon? Who are the foes of Judah? See 3:4,19, and compare with the situation in Amos and Hosea.* See (a) 2 Kgs. 8:20; 2 Chron. 21:16,17; (b) 2 Kgs. 14:7; 2 Chron. 26:6-8; (c) 2 Kgs. 12:17,18; 2 Chron. 24:23-24; (d) 2 Kgs. 11:17; 12:2; 2 Chron. 23:16; 24:14. Assuming, on the basis of the above passages, the earlier years of Joash as the period of this prophecy, how does the book itself fall in with the assumption?
- (2) What may be inferred from the relation of Joel's prophecy to prophecy in general? See Amos 1:2 (cf. with Joel 3:16); 4:9 (cf. with Joel 1:4 2:12); 5:18,20 (cf. with Joel 1:15; 2:1,2,30,31); 9:13 (cf. with Joel 3:18); Isa. 13:6,9, seq. (cf. with Joel 1:15; 2:1,2,10,11,30,31); Zeph. 1:14,15 (cf. as above); Ezek. 47:1-12 (cf. with Joel 3:18); Ezek. 38:17; 39:8 (cf. with Joel 3:9 seq.); (see, also, Ezek. 38, 39 throughout), etc.
- (3) What may be inferred from the general character and style of the book?†
2. *The Style of the Prophet.* (1) Compare the style of the book, as discoverable in the reading of the Revised Version, with (a) that of the book of Jonah, (b) of Amos, (c) of Hosea.
- (2) State its peculiarities and excellences, and, as far as you are able to do so, compare it with that of subsequent prophets.
3. *Comparisons as to Religious Worship and Conceptions of God.* (1) Compare the view of the divine worship afforded by the book of Joel with that disclosed in Amos and Hosea.‡ How do you account for the difference?
- (2) Compare the view of the divine character given in the prophecy of Joel with that of (a) Jonah, (b) Amos, (c) Hosea, and (d) with all combined. Consider these conceptions of Jehovah in connection with the national character of Israel and Judah, as disclosed in these several books.
4. *Comparisons as to Messianic Prophecy.* Contrast the Messianic prophecy found in the writings of Amos and Hosea, of the northern kingdom, with that found in Joel. Show how these contrasts stand related to contrasted national circumstances, religious character and divine mission.

* See "studies" twenty-third and twenty-fourth.

† See Ewald, "Prophets of O. T.," vol. I, pp. 109-114.

‡ See "studies" twenty-third and twenty-fourth.

TWENTY-SIXTH STUDY.—ISRAEL AND JUDAH DURING THE REIGNS OF PEKAHIAH, PEKAH AND HOSHEA.

[The material of this "study" is furnished by Professor Beecher. The "editing" of this material would strictly involve a series of notes indicating the points in reference to which the editor differed in his opinions from the author of the "study." The space at command forbids this. For this "study" and for others in which, in order to be consistent, the same chronological plan is adopted, the author, not the editor, will be responsible.]

I. BIBLICAL LESSON.

Prepare for recitation 2 Kgs. 15:22-18:12, and parallel passages, in the order of the following topics:

1. **Reign of Pekahiah**, two years, 50th and 51st of Uzziah, 15:22-26.
2. **Reign of Pekah**, twenty years, 52d of Uzziah to 20th of Jotham, 15:25-31, 32, 37; 16:1, 5; 2 Chron. 28:5-15; Isa. 7:1-9; 1 Chron. 5:6, 26.
3. **Closing Years of Uzziah**, 15:5; 2 Chron. 26:21-23; Isa. 6.
4. **Reign of Jotham**, sixteen years, 2d of Pekah to 17th. 2 Kgs. 15:7, 30, 32-38; 2 Chron. 27; 26:21, 23; 1 Chron. 3:12; 5:17; Isa. 7:1; 1:1; Hos. 1:1; Mic. 1:1.
5. **Reign of Ahaz**, sixteen years, 17th of Pekah to 3d of Hoshea. 2 Kgs. 16:1, 2; 17:1; 18:1. (1) 2 Kgs. 16:3, 4; 2 Chron. 28:1-4, his policy; (2) Isa. 38:8; 2 Kgs. 20:11; 23:12, his "dial" and "chamber;" (3) 2 Chron. 28:6-15, invasion by Pekah; (4) 2 Kgs. 16:6; 2 Chron. 28:5, by Rezin; (5) 2 Kgs. 16:5; Isa. 7:1-16, by Rezin and Pekah; (6) 2 Chron. 28:17, 18, by Edomites and Philistines; (7) 2 Chron. 28:16, 21; 2 Kgs. 16:7, 8, 10, tributary to Tiglath-pileser; (8) 2 Kgs. 16:9, 10; Isa. 8:4, Tiglath-pileser conquered Damascus, and ravaged Samaria; (9) 2 Chron. 28:20, 21, 24; 2 Kgs. 16:17, 18; Isa. 7:17-25, he distressed, rather than helped Ahaz; (10) 2 Kgs. 16:10-16; 2 Chron. 28:22-25; Isa. 8:6; 10:20, etc., Ahaz worshiping the Syrian gods "that had smitten him."
6. **Reign of Hoshea**, nine years, from 12th of Ahaz to 6th of Hezekiah, 17:1, 6; 18:1, 9, 10. (1) 17:3, invaded and made tributary by Shalmaneser; (2) 17:4; imprisoned for conspiracy with So; (3) 18:9; 17:5, Samaria besieged by Shalmaneser, 4th of Hezekiah; (4) 18:10-12; 17:6, captured after three years, 6th of Hezekiah; (5) 17:24-41, inhabitants deported,* and replaced by immigrants; (6) 17:7-23, reflections on the history.
7. **The Prophets of this Period.** Hos. 1:1; Isa. 1:1, etc.; Mic. 1:1; 2 Chron. 28:9, etc., the names; some of them surviving from the times of the previous study. (2) From Hosea, Micah, and the first thirty-five chapters of Isaiah, gather such additional facts of the history as you can. (3) Are the severe rebukes found in the prophetic books contradictory to what is said in Kings and Chronicles, of the goodness of Uzziah and Jotham, so as to be an argument against the historicity of these books?
8. **Biblical Statements concerning Pul or Tiglath-pileser.** (1) 2 Kgs. 15:19, 20, Pul invaded Menahem, and levied tribute; (2) 1 Chron. 5:26, 23, 26, Pul and Tiglath-pileser—perhaps at different dates—deported the two and a half tribes, especially the settlers of the Anti-Lebanon regions; (3) 2 Chron. 28:16, 21; 2 Kgs. 16:7, 8, 10, Tiglath-pileser took tribute from Ahaz; (4) 2 Kgs. 16:9; Amos 1:5, captured Damascus, deporting the inhabitants; (5) 2 Kgs. 15:29, in the time of Pekah, ravaged the region near the waters of Merom, Galilee, Gilead, Abel-beth-maachab, etc., deporting the inhabitants; (6) during his reign and those of his successors and predecessors, the Israelites and their neighbors were kept in a condition of perpetual intrigue with one another, the Assyrians, and Egypt; to fill out this statement, collect from the prophets of the period the passages that mention Assyria or Egypt.

*The deportation had begun previously, in the times of Pekah, or perhaps, of Menahem, 2 Kgs. 15:29; 1 Chron. 5:26. Some importation to the Samaritan country continued as late as the times of Esarhaddon, Ezra 4:2, 10. But the Bible certainly represents the capture of Samaria in the ninth year of Hoshea, with the change of inhabitants then made, as being the sudden and complete extinction of Samaria as a political power.

9. **Statements of Bible concerning the King who took Samaria.** (1) Mentions Shalmaneser, sec. 6. (1) and (3); (2) names Sargon only once, and that in connection with a later date, Isa. 20:1; (3) does not say that the king who took the city was Shalmaneser; (4) mentions the breaking of the rod that had smitten Philistia (Palestine?), in the year of the death of Ahaz, and the substitution of a worse enemy in its stead, Isa. 14:28-32.

11. THE MONUMENTAL HISTORY OF THIS PERIOD.*

1. **Tiglath-pileser.** (1) From Smith's "Canon" pp. 64-65, 121-124; "Assyrian Discoveries," pp. 282-286; "The Records of the Past," vol. V., p. 51 seq., or any other sources at your command, verify and fill out the following statements: (a) Tiglath-pileser II. was the founder of a new dynasty. He came to the throne B. C. 745, so that, by the most usual mode of counting, his "first year" was B. C. 741. (b) The notes of one copy of the canon attribute to him expeditions to Arpad, B. C. 743-740, and expeditions to Philistia (Palestine?) 734 B. C., and to Damascus. 733 and 732 B. C. Certain fragmentary inscriptions, describing the events from his first to his seventeenth year, without intermediate dates, mention two or more expeditions to these regions. (c) In one of these occurs the statement, "Hoshea to the kingdom over them I appointed." This is immediately preceded by some statement concerning Pekah, conjectured to be an account of Pekah's death.
- (2) Compare these inscriptions with the biblical accounts, especially with this biblical lesson under S. in the following particulars: (a) Ahaz then king of Judah, and tributary to Tiglath-pileser; (b) Pekah the contemporary king of Israel; (c) Hoshea his successor; (d) Menahem not mentioned in the contexts that mention Ahaz; (e) Rezin then king of Damascus; (f) his conquest of Rezin and Damascus; (g) his capture of Marum, Gali, Abil, etc., on the border, and receiving tribute from the whole land of Bitumri; (h) his frequent mention of Hadrach, cf. Zech. 9:1; (i) his habit of deporting captives; (j) his subjugation of Gaza, Ashkelon, etc.
2. **Shalmaneser IV.** He is named in the canon as succeeding Tiglath-pileser, B. C. 727, and reigning five years. He made expeditions B. C. 725, 724, 723, but the names of the places are lost.
3. **Sargon.** From Smith's "Canon," pp. 125-130; "Assyr. Disc.," ch. 15; "Records of the Past," vols. VII., IX., XI.; Lyon's "Keilschrifttexte Sargon's," or other sources, verify and fill out the following, comparing the particulars with those given in the Bible, and especially with biblical lesson, under 6: (a) The inscriptions concerning him are numerous and full. He was the founder of a new dynasty. (b) The canon and most of the records count his reign as beginning B. C. 722, the following year being his "first year." One cylinder described by George Smith, "Canon," p. 129; "Assyr. Disc.," p. 289, counts his reign as beginning two years later, thus perhaps giving seven years to Shalmaneser IV. (c) Sargon says: (1) that "in the beginning" of his reign, he took Samaria by siege, capturing 27,280 persons, and appointing tribute; (2) that having spent his first year in a Babylonian campaign, he, in his second year, defeated an alliance formed against him, including Hamath, Damaseus, Arpad, and Samaria, with their allies, Sebech (called So, in the Bible) of Egypt, and Hanun, king of Gaza;

*Owing to the great importance of the chronological material, the "textual," "special," and "geographical" topics are omitted.

(³) that later, this Hamath-Samaritan alliance was still in existence, but that he at length entirely destroyed it; (⁴) that he "swept away Samaria and the whole house of Omri"; (⁵) that at several dates, up to his seventh year, he deported the inhabitants, and replaced them with others. (d) Was Sargon's capture of Samaria, B. C. 722, the final overthrow of Samaria described in the Bible (the view commonly held)? Or was this an earlier event in the series that culminated in the overthrow? It is quite commonly supposed that Sargon, when he began operations against Samaria, was a general of Shalmaneser, becoming king before the final capture.

III. THE CHRONOLOGY.

1. We have now reached certain disputed questions as to the chronology, which it is important for every one to understand, and to decide for himself, or leave undecided, according as the evidence seems to him to warrant. The great sources of information for the chronology before the Persian period are the following:

- (1) *The Canon of Ptolemy.* Ptolemy was an Alexandrian astronomer, living after the Christian era. His canon is a list of sovereigns, Roman, Persian, Grecian, and Babylonian, arranged in a single list, back from the time of the author, so that each calendar year is named as such a year of such and such a king. For example, the year that began with the spring equinox of 538 B. C. is the first year of Cyrus; 539 B. C.; is the seventeenth and last year of Nabonadius, the predecessor of Cyrus on the throne of Babylon. This list goes back to Nabonassar king of Babylon, whose first year corresponded with 747 B. C.
- (2) *The Assyrian Eponym Canon.* This is a list of names of officers, an officer for each year, enabling us to name any given calendar year as the year when so and so was Eponym, in the reign of such and such a king. Several copies of this list have been exhumed, none of them complete, some of them mere fragments. They differ slightly among themselves. Some of them have notes of important events that occurred in certain years. The different copies bring up the list to B. C. 650 or later, and gave a continuous list for about 250 years before that date.
- (3) *The Hebrew chronology,* as given in the Bible and Josephus.
- (4) *Additional statements of dates.* From the records of different peoples.
- (5) *Astronomical calculations.*

2. Several different kings were kings both of Babylon and of Assyria. This brings the canon of Ptolemy and the Assyrian canon into contact. For example, Sargon's first year as king of Babylon is known to have been his thirteenth year as king of Assyria. This was 709 B. C. It follows that Sargon's first year in Assyria was 721 B. C., his actual accession having taken place the previous year. Counting from the "first year" of each king, the reigns with which we have to do are given in the Assyrian list as follows:

Sargon, 17 years.	B. C. 721-705,	Shalmaneser III., 10 years,
Shalmaneser IV., 5 years.	736-722,	Rimman-nirari III., 29 years,
Tiglath-pileser II., 18 years,	744-727,	Samas-rimman, 13 years,
Assur-nirari II., 10 years,	754-745,	Shalmaneser II., 35 years.
Assur-daan III., 18 years,	772-755,	

Counting from the actual accession, in each case, the left hand numeral would be one unit larger.

3. The chronology of the marginal Bibles gives 721 B. C. as the date of the final capture of Samaria. Common opinion now identifies this with the capture of Samaria made by Sargon, "in the beginning of" his reign, dating the event the latter part of 722 B. C. If you will carefully work up the biblical numbers, by the process of parallel columns, you will probably obtain the date 719 B. C., with a possible variation of a year either way, instead of 721, as the biblical date; and with this the Assyrian accounts agree, if we regard that first capture as a preliminary event, and not as final.
4. From this point back, the chronology is in dispute. The following will give some idea of the opinions that are current:
First. On the assumption that the sixth year of Hezekiah was 719 B. C., and that the biblical numerals are correct, and are to be understood in the sense in which they most naturally check one another, we obtain the following:

B. C.	724, First year of Hezekiah,	792-771, Int. between Jeroboam II. and Zeehariah,
	739-724, Ahaz, 16 years,	833-793, Jeroboam II., 41 years,
	727-719, Hoshea, 9 years,	818-808, Int. between Amaziah and Uz-
	736-728, Int. between Pekah and Hoshea,	ziah,
	759-737, Pekah, 20 years,	847-819, Amaziah, 29 years,
	755-740, Jotham, 16 years,	848-833, Jehoash of Israel, 16 years,
	758-757, Pekahiah, 2 years,	865-849, Jehoahaz, 17 years,
	807-759, Uzziah, 52 years,	893-866, Jehu, 28 years,
	768-759, Menahem, 10 years,	
	770, 769, Zeechariah and Shallum,	

This would give 891 B. C. as the accession year of Jehu, the 18th year of Shalmaneser II., and, counting from the actual accession (not from the "first year,") would give:

B. C.	912-877, Shalmaneser, 35 years,	B. C.	864-835, Rimman-nirari, 29 years,
	877-864, Samas-rimman, 13 years,		

- This table represents one view of the chronology. The marginal Bibles give a variation of the same view; several variant forms of it have been proposed. Many living scholars treat this view as if it were worthy of no more respect than a puff of smoke; but it can hardly be shown to contradict any point of detail given either in the Bible or in the Assyrian inscriptions. It makes Ahaz, Pekah, and Hoshea contemporaries of Tiglath-pileser. It locates the events when Menahem and Uzziah were contemporary, as in the reign of Assur-dan; but if the mutilated Assyrian records were completely restored, it is supposable that they might do the same, in any one of half a dozen different ways. But this cast of the chronology, in its various forms, gives an interval of from fifty to sixty-two years between the close of the reign of Rimman-nirari and the accession of Assur-dan. For this interval, the Assyrian list has only the ten years of the reign of Shalmaneser III. This is a difference that seriously affects all chronological problems for western Asia and Egypt, from this period and earlier.
- Not to argue the matter at length, it is essential to an intelligent understanding of the question to notice that, back to the times of Tiglath-pileser, the Assyrian Eponym list is one strand of a rope of five strands; but the canon of Ptolemy closes at 747 B. C.; the earliest eclipse mentioned in the Eponym list is that of 763 B. C.; for the times of Tiglath-pileser and later, and for the times of Rimman-nirari and earlier, we have abundant documents, giving genealogical facts and dates of events, but substantially none for the times between the two; the interval itself, as we have seen, included a time of decadence of the Assyrian empire; if the biblical numbers are here correct, in the meaning in which they have commonly been understood, then the writers or the copyists of the Assyrian canon, for some reason or other, either by accident or by design, omitted forty or fifty years from their list; the simple question as to the evidence is: Is the presumption against their having done this so strong as to compel us either to reject the biblical numerals, or to find new meanings for them?
- A second view of the chronology is that held by most Assyriologists, and by most of the writers for Smith's Bible Dictionary, and their followers. The variations among the different forms of it are very great, but there is a pretty general agreement on the following points: (1) The lists in the Eponym canon are strictly continuous, so that the dates given above for the accession of Shalmaneser II. and his two successors should be B. C. 860, 825, and 812. (2) The Assyrian contact with Azariah and Menahem, as well as that with Ahaz, Pekah, and Hoshea, occurred within the years of the reign of Tiglath-pileser, as given in the Eponym list. (3) All biblical statements that are inconsistent with this—including a pretty large proportion of those biblical statements that are exact, and not merely general—must be regarded as incorrect.
- A third view of the chronology attempts so to interpret the biblical numerals as to reconcile them with the hypothesis that the Eponym list is continuous. That this can be done, hypothetically, at least, is conclusively shown by Mr. L. F. Badger, in *THE OLD TESTAMENT STUDENT*, for June, 1886.
- It would be well, in the circumstances, for the average student to count the chronological question an open one, except so far as he has settled it for himself, by examining the evidence. Probably, the evidence is not yet all in. For the purposes of these "studies," it is not necessary to decide between the conflicting opinions. To prevent misapprehension, however, I wish to put two points on record: (1) I see no reason to regard the biblical and Assyrian records as hopelessly in conflict. (2) As the matter now stands, I see no reason why a fair historical critic should, in case of conflict, prefer the Assyrian records to the biblical.

TWENTY-SEVENTH AND TWENTY-EIGHTH STUDIES (IN ONE).— HEZEKIAH'S REIGN.

[The material of these "studies" is furnished by Professor Beecher. It is edited by Professor Harper.]

1. BIBLICAL LESSON.

Prepare for recitation 2 Kgs. 18-20; 2 Chron. 29-32, with parallel passages, in the order of the following topics:

- 1. Hezekiah's Accession Year.** The first of his twenty-nine years: (1) 2 Kgs. 16: 2,20; 17:1; 18:1-2, sixteenth of Ahaz, following the third of Hoshea; (2) 1 Chron. 5:26; 2 Kgs. 15:29; 17:3; 2 Chron. 30:6-9, relations of Israel to Assyria, at the time; (3) 2 Kgs. 16:8,10; 18:7, relations of Judah to Assyria; (4) 2 Chron. 28:18, to Philistia; (5) 2 Chron. 28:19; 29:8,9, condition of Judah (captivity, not exile).
- 2. His First Year** (not counted as in 2 Kgs., but beginning the new year after his accession—the fifth of Hoshea). (1) 2 Kgs. 18:3-6, etc., religious policy of Hezekiah; (2) 17:2, religious policy of Hoshea; (3) 2 Kgs. 16:10,14-18; 2 Chron. 28:21,24; 29:3,5,7,16,19, condition of the temple; (4) 2 Chron. 29:3-36, cleansing of the temple; (5) 2 Chron. 30, the great passover, the second month; (6) 31:1, breaking down the altars of false worship in Ephraim, Manasseh, etc.; (7) 2 Chron. 31, provisions for the service at Jerusalem; 31:7, third to seventh month.
- 3. Certain Important Questions.** (1) Does 2 Chron. 29-31 presuppose (a) the pentateuchal laws of worship, generally; (b) additional arrangements for worship, made in the times of David, 29:25-26; 31:11-15; (c) the continued existence, in Hezekiah's time, of David's three guilds of singers, 29:13,14. (2) Was Hezekiah's reform in northern Israel before the deportation by Sargon, 31:1. (3) Does this attempt at reform seem to have been permitted by Hoshea, 2 Kgs. 17:2. (4) Who are "the kings" of Assyria, 2 Chron. 30:6?
- 4. Hezekiah's Prosperity.** (1) Rebellion against Assyria, 18:7; (2) smiting of Philistines, 18:8; (3) his riches and power, 2 Chron. 31:20-21; 32:27-29; 2 Kgs. 20:13; (4) connected with the rebellion of Hezekiah, Hoshea's refusal of tribute, and sending messengers to So, 2 Kgs. 17:4; (5) connected with this, the breaking of the rod that smote "Philistia, all of it," Isa. 14:28,29; (6) probable connection of these facts with the accession, about this time, of Sargon, the founder of a new Assyrian dynasty?
- 5. Up to Hezekiah's Fourth Year,** 2 Kgs. 17:4; the king of Assyria imprisons Hoshea, for refusing tribute, etc. (Cf. what is said of Sargon, twenty-sixth "study.")
- 6. Fourth, Fifth, and Sixth Years of Hezekiah.** 2 Kgs. 17; 18:9-12, the siege and overthrow of Samaria.
- 7. Sargon's Expedition to Ashdod,** B. C. 711, Isa. 20. (1) Have the three years, Isa. 20:3, any chronological significance? (2) What have Egypt and Ethiopia to do with the expedition against Ashdod? Vs. 3-6.
- 8. The Assyrian Invasion in Hezekiah's Fourteenth Year,** 2 Kgs. 18:13-16; Isa. 36:1. At this time, (1) Sennacherib took the cities of Judah; (2) he received submission from Hezekiah, v. 14; (3) apparently, the fine was actually paid, vs. 15,16; (4) presumably Sennacherib took his departure, according to agreement.
- 9. Hezekiah's Illness,** 2 Kgs. 20:1-11; Isa. 38. (1) 2 Kgs. 18:13,2; 20:6, the date of it; (2) 2 Kgs. 20:1-7, the prayer and healing; (3) 20:6, the promise of

deliverance from Assyria: (4) 2 Kgs. 20:8-11, the shadow on the dial; (5) Isa. 38:9-20, Hezekiah's "writing."

10. Hezekiah and Merodach-baladan, 2 Kgs. 20:12-19; Isa. 39.

11. Sennacherib's Great Invasion. (1) 2 Chron. 32:1-2, his coming; (2) 2 Chron. 32:3-4,30; 2 Kgs. 20:20, Hezekiah's water-works; (3) 2 Chron. 32:5-8, his other arrangements for defence; (4) 2 Chron. 32:9-15; 2 Kgs. 18:17-35; Isa. 36:2-20, Sennacherib's message from Lachish; (5) 2 Kgs. 18:36-19:7, resulting acts of the officers, the king, and Isaiah, noting, especially, the form of the promise, v. 7;* (6) 19:8,9, Tirhakah; (7) 2 Chron. 32:16,17,13-14; 2 Kgs. 19:9-13, Sennacherib's written messages; (8) 2 Chron. 32:20,19; 2 Kgs. 19:14-34, the prayer over these messages, and its answer; (9) 19:35-37; †‡ 2 Chron. 32:21, Jehovah's vengeance on Sennacherib.

12. Death of Hezekiah, 2 Chron. 32:32,33; 2 Kgs. 20:20,21.

13. The Prophets of the Period. See Isa. 1:1, etc.; Mic. 1:1, with Jer. 26:18 and Mic. 3:12; Nahum the historical situation. Gather items from these books to fill out the history, and consider whether the rebukes to prevalent wickedness, as found in these books, are contradictory to what the historical books say of the goodness of Hezekiah, so as to prove the historical books to be untrue.

II. ASSYRIAN SYNCHRONISMS.

The records of Sargon and Sennacherib are full, and present many points of contact with the Bible history. From such sources as are at your command, verify and fill out the following points, and also those given below, in the treatment of the chronology of the period. These are only a few among many possible points:

1. Sargon reigned, counting from his accession year, B. C. 722-705, and was succeeded by his son Sennacherib, 705-681.
2. In the fourteenth year of Hezekiah, by any possible adjustment of the chronology, Sargon was king of Assyria. Is it incredible, however, that Sennacherib may that year have led an expedition into Judah? Or that the Bible historian might then call him king, anticipatively?

* Points in the promise of deliverance: (a) "He shall hear a rumor," 19:7; he heard the rumor of Tirhakah's approach, and, as his inscriptions show, other rumors after that, demanding his presence elsewhere; (b) "shall return to his own land," 7; return the way he came, 28,31,36; (c) shall not besiege Jerusalem, 32,33; (d) the withdrawal of the Assyrian forces will permit agriculture to be resumed "the third year," 29; (e) Judah that escapes will be a weak "remnant," 30,31; (f) Sennacherib will fall by the sword, 7; (g) (perhaps) "I will give, in his case, a wind," 7.

† "That night," 2 Kgs. 19:35, is commonly assumed to be the night after Isaiah gave the message; but this assumption cannot be correct; for, according to v. 29, the country was not to be free for agriculture till the third year. 2 Kgs. 19:36,37 and 2 Chron. 32:21 might easily be understood to mean that he was assassinated on his return from Palestine; but they do not expressly say that; and the Assyrian records place his death many years after that of Hezekiah. The historian means to be understood that the death of the 185,000 occurred "in that night" in which Jehovah fulfilled his threat; he says nothing as to the time, or the place, or the physical agency by which the destruction was accomplished, but he speaks of it as a familiarly known historical fact.

‡ This invasion is not dated in the Bible. It is very different from that in Hezekiah's fourteenth year, 2 Kgs. 18:13-16; Isa. 36:1. The apparent continuity of the narrative, though the events are different, is a thing not foreign to biblical style. In the invasion of the fourteenth year there appears to have been no desperate resistance, and no great weakening of the power of Judah; in the second invasion, the resistance appears to have been determined, Judah being reduced to a remnant, and that remnant threatened with deportation, 19:30-32. Sennacherib's date for it is 701 B. C.

3. Sennacherib is a braggart. The son of a usurper, he boasts the exploits of his ancestors, 2 Kgs. 19:12. In his records, he claims to have taken tribute from kings who were dead before he was born, Menahem of Samaria, for example. But his account of the campaign against Hezekiah, several copies of which are extant, is presumably correct in most particulars. He says that Hezekiah had interfered in Philistine affairs, and was holding Padi, the king of Ekron, favored by Assyria, a prisoner. Sennacherib made his approach along the Mediterranean coast. He captured Joppa, Beneberak, and Beth-dagon. Then, apparently, he marched south, leaving Ekron to his left, and received the submission of Ashkelon. This accounts for his being at Lachish (2 Kgs. 18:17) when he sent his officers, "with a heavy force," against Jerusalem.
4. Sennacherib says nothing about being at Lachish or Libnah, but mentions a great battle with the kings of Egypt and Meroe (cf. 2 Kgs. 18:24; 19:9), near Altaku—apparently Eltekon, near Timnah, Josh. 15:59—nearly midway between Lachish and Jerusalem, but a few miles west of the direct line between them. Apparently, the Ethiopian king was marching to the relief of Jerusalem. Sennacherib was obliged to concentrate his forces for a great battle. He left Lachish, and invested Libnah, a few miles further north; his officers, with the army that had been sent against Jerusalem, joined him there, 2 Kgs. 19:8,9.
5. Hezekiah, of course, was expecting the approach of his allies. He had long been preparing for the crisis that was upon him; but the movements of the Assyrian had been too prompt, and, the Egyptian forces not having come up, there was no adequate strength for carrying out his plans, 2 Kgs. 19:3.
6. Sennacherib says that he defeated the Egyptians decisively, then besieged and captured Ataku and Timnah, then turned to the west and sacked Ekron, bringing Padi out of Jerusalem, and putting him again on the throne of Ekron, then took by siege forty-six strong cities of Judah, and a multitude of lesser cities, taking as part of the spoil 200,150 people of both sexes and all ages. Compare this with 2 Kgs. 18:32; 19:30,31,29. He says something not very intelligible about shutting up Hezekiah in Jerusalem, and says that he gave many of Hezekiah's cities to the kings of Ashdod, Ekron, and Gaza, and that Hezekiah *sent after him to Nineveh*, making his submission, and paying tribute. The following year his energies were devoted to overthrowing Merodach-baladan once more. How do these statements agree with 2 Kgs. 19:29? With 19:32? With 19:7,28,33,36?
7. Is it consistent with the two accounts to hold that the Assyrian army remained in Judah, after the Rabshakeh withdrew from Jerusalem, long enough to interrupt agriculture that year and the next; that Sennacherib was fighting to accomplish the deportation of the Jews; that they resisted, compelling him to take city by city, until he was forced by the disturbances in Babylonia, and perhaps by other causes, to return suddenly to his capital; that he then granted Hezekiah terms, which were accepted? With this view of the case, the tribute which Sennacherib says he laid upon Hezekiah is a different fact from that mentioned in 2 Kgs. 18:13-16; and his account of his capturing the cities of Judah is of a different capture from the one there described; do you find conclusive objections to this?
8. Some scholars insist upon the translation "wind" or "blast," in 2 Kgs. 19:7, and think the agent of destruction was a simoon, and look for traces of the event in the traditions of Egypt and the desert. But if any event mentioned elsewhere in history is to be identified with this, the mountain storm which broke up Sennacherib's seventh expedition, and drove him back to Nineveh, C. B. 697, has a claim that should be considered.

9. From the references given, or other information within reach, verify the following statements concerning Babylonia, and Merodach-baladan: (1) The civilization of Babylonia was older and more cultured than that of Assyria, (2) Tiglath-pileser prominently claims to be king of Babylonia, as well as of Assyria, *Ass. Disc.* pp. 255, 11; 258, 12, 13. Sargon counted his regnal years for Babylonia, as well as for Assyria, *Smith's Canon*, pp. 86, 87. Sennacherib made his eldest son king of Babylonia. *Ass. Disc.*, p. 308, 5. Do the Assyrian kings distinguish any other nation in this way?
10. Trace the history of Merodach-baladan in the records of Tiglath-pileser, *Ass. Disc.* pp. 256, 19; 260, 26, 27, and context, and in the records of Sargon and Sennacherib. How many times did Sargon and Sennacherib find it necessary completely to overthrow Merodach-baladan? Do you believe that his account of these overthrows, if we had it, would entirely agree with theirs?
11. From all you can learn, how much of a power was Babylonia, in the period we are studying? What light does your study of these matters throw upon *Isa.* 39? Does the fact that a passage in the book of Isaiah speaks of Babylon as a great power, or speaks of a king of Babylon as a great conqueror or oppressor, prove the passage to have been written some generations later than the times of Isaiah, the son of Amoz? Look through the book of Isaiah for passages that mention Babylon, Elam, or the Medes, and decide which belong to these times, and which to the times of Cyrus of Persia.

III. THE CHRONOLOGY.

Solve the following problem in arithmetic: The year that is counted the first year of Cyrus is the year beginning with the spring equinox, B. C. 538. According to the Canon of Ptolemy, which is now generally accepted as correct, and which lies at the basis of all the Assyrian dates, as commonly given, this year was preceded by the seventeen years of Nabonidus, the four years of Neriglissar, the two years of Evil-merodach, and the forty-three years of Nebuchadnezzar. What was the first year of Nebuchadnezzar? You will, of course, reach the answer 604 B. C. But this date is given in the margins of our standard Bibles, *Jer.* 25: 1, etc., as 606 B. C., and this excess of two years is carried all the way back, in the marginal chronology.

Applying this correction, the sixth year of Hezekiah, the year of the downfall of Samaria, was, by the biblical chronology, the year beginning with the spring equinox, 719 B. C., and not 721. The Hebrew text, Josephus, and the Septuagint variously describe this as the sixth year, the seventh year, and the end of the sixth year; this last expression reconciles the other two, and doubtless gives what the biblical writer regarded as the exact fact. Samaria fell at the close of the natural year 719 B. C.; that is, if we count the year from the first of January, in March, 718 B. C. To make this agree with the Assyrian dates, we must hold, as we have seen in the twenty-sixth "study," that Sargon's account of the siege and capture of the city, in the beginning of his reign, is either an account of a preliminary event, occurring 722 B. C., or else a general account of events belonging to the early years of Sargon.

The biblical date here given might, without violence, be either increased or diminished by one, by different ways of counting the two years of Amon, 2 Kgs. 21: 19.

Beginning a little way back, and following the most natural interpretation of the biblical dates, we have the following:

B. C. 728, accession of Hoshea, by appointment of Tiglath-pileser, whether made at this time, or some years previously, 2 Kgs. 15: 30; 17: 1; 18: 1, etc., and the Assyrian records.

727, last year of Tiglath-pileser; accession of Shalmaneser; first year of Hoshea, who, apparently, regards himself as independent, on the death of Tiglath-pileser; thirteenth year of Ahaz.

725? Invasion by Shalmaneser, compelling Hoshea to yearly tribute, 2 Kgs. 17: 3, 4.

- B. C. 724, sixteenth year of Ahaz; year of the breaking of the rod that smote "whole Palestina," Isa. 14:28,29; the first of Hezekiah's twenty-nine years.
- 723, Hezekiah's temple reform, in his first year, as counted in 2 Chron. 29:3; Hoshea refuses tribute?
- 722, Accession year of Sargon, and of Merodach-baladan; Sargon captures Samaria, imprisons Hoshea (17:4), carries off many captives, and reimposes the tribute.
- 721, first year of Sargon; Babylonian campaign, in which he annihilates Merodach-baladan; seventh year of Hoshea, and fourth of Hezekiah; siege of Samaria begun.
- From this time and on, anti-Assyrian alliances of Hamath, Arpad, Damascus, etc., with Samaria, aided by Sebech of Egypt (see the various records of Sargon; cf. 2 Kgs. 18:34, and many passages in the prophets).
- 720, Sargon defeats Sebech, and Hauun of Gaza, carrying off many people.
- 719, and on, Sargon in Armenia; fragmentary mention of operations on a large scale against the Hamath alliance; at several different dates, deportations of inhabitants both from and into these regions; fall of Samaria, close of 719.
- 711, eleventh year of Sargon; fourteenth of Hezekiah; Sargon's expedition to Ashdod, Isa. 20, and Assyr. records; Sennacherib's first expedition to Judah, 2 Kgs. 18:13-16; Sargon says that Philistia, Judah, Moab, Edom, tributaries of Assyria, were at this time in treasonable correspondence with Egypt, cf. Isa. 20, etc.; apparently, the Assyrian king met no exasperating resistance from Hezekiah, was mindful of the war with Merodach-baladan then impending, and let Hezekiah off easily; later, Hezekiah's illness.
- 710, Merodach-baladan's ambassadors to Hezekiah; Sargon annihilates Merodach-baladan in alliance with Elam, and with many Mesopotamian peoples, the struggle being desperate and protracted.
- 709, Sargon's first year as king of Babylon; still contending with Merodach-baladan.
- 705, death of Sargon; accession of Sennacherib; Merodach-baladan redivivus, with Syrian allies; general rising of the peoples on the Mediterranean; Hezekiah dethrones Padi of Ekron?
- 704, Sennacherib annihilates Merodach-baladan.
- 701, expedition to Judah; Sennacherib himself returns to Nineveh?
- 700, annihilates Merodach-baladan again; Assyrian troops still in Judah.
- 699, agricultural operations resumed in Judah.
- 696, death of Hezekiah.
- 681, death of Sennacherib.

OLD TESTAMENT NOTES AND NOTICES.

The expedition to excavate one or more of the ancient sites of Babylonia organized in Philadelphia, is the heir and successor of the Wolfe expedition, which was sent out from New York by the liberality of the late Miss Catherine Lorillard Wolfe. That expedition, headed by the Rev. Dr. W. Hayes Ward of the *Independent*, did a preparatory work with a view to future developments. As a result of its labors this American expedition has been organized in Philadelphia, which proposes to excavate what the Wolfe company was able only to explore. The money for the present occasion has been contributed by public-spirited citizens of Philadelphia, working in connection with the University of Pennsylvania, the latter institution having accepted responsibility for the expedition, and arranged for a proper working up of the results. The director of the expedition is the Rev. Prof. Peters of Philadelphia. Dr. Hilprecht, Professor of Assyrian in the University of Pennsylvania, represents what may be called the home staff, charged with the duty of scientific publication of all texts found. Dr. Robert F. Harper, of Yale University, and Prof. Rogers, of Haverford College, will also be of the company. Names of other members of the staff have not yet been made public, nor has the exact locality been designated where it is proposed to excavate. Further details will probably be furnished later. It is understood, however, that the plan of operations determined upon by the University of Pennsylvania is so broad and liberal as to allow all American institutions, so desiring, to avail themselves of the advantages offered by this expedition.

The death is announced of Heinrich Leberecht Fleischer, Professor of Semitic languages in the University of Leipzig, Germany. He was born in 1801 and studied at Paris under Silvestre de Sacy, who with Fleischer may be considered the founders of the Modern School of Arabic Philology. Fleischer published in 1831 Abulfeda's pre-Islamitic history in Arabic, together with a translation and annotation in Latin, and four years later was called to the chair at Leipzig, which he held till his death. His most important work was the editing of Beidhawi's voluminous commentary to the Koran.

It is interesting to note the great success attending the delivery of Prof. D. G. Lyon's lectures on "Ancient Assyrian Life" in Lowell Institute Course, Boston. The subjects are as follows: Sources of Assyrian History; Epochs of Assyrian History; Social Organization; Arts and Sciences; Literature; Religion and Ethics.

In a note on "the Cosmogony of Genesis" (in reply to a criticism of Prof. Driver), Prof. James D. Dana, of Yale University, writes as follows:—

"Regarding the verbal discrepancies in the record not fatal imperfections, I still accept the document, whether it was communicated to Moses, or had been handed down from earlier times, as the grandest of all records, worthy of its place at the head of the history of revelation."

The philosophical thesis (Leipzig Inaugural dissertation) of Mr. Robert F. Harper has just appeared. Its subject is "Cylinder A of the Esarhaddon Inscriptions, transliterated and translated, with textual notes; together with the unpublished texts of Cylinder C and other fragments." The subject matter of the inscription is both interesting and important.

❖BOOK ❖NOTICES.❖

SAYCE'S LECTURES ON THE RELIGION OF THE ANCIENT BABYLONIANS.*

No books are more welcome at this time to O. T. students than those discussing the religions of people akin to the Hebrews. Such is the one before us. It is the latest and the most exhaustive treatise in English of the Babylonian religion. Its author is numbered among the authorities on Assyriology, and while some may think his poetic fancy is at times too strong, no English scholar, certainly, stands higher in this department of learning. First, we have a good sketch of the immense difficulties attending the study of original Assyrian literature. He who succeeds here must be endowed with little less than genius in unraveling the mysteries of the past, and a spirit of heroism that shrinks from no painstaking task in gathering and deciphering bits of clay tablets, matching them together and seeing that not a single precious word is lost. In the results of this study here given, especially in the first lecture, we have a good insight into the views of Assyriologists upon Old Testament subjects. Some of the facts or theories presented will appear quite novel to the average Bible student. It is said, for example, that Sargon I., of Babylonia, reigned 3750 B. C., or 1400 years earlier than the date assigned to the flood in the margin of our English Bibles. The different lines of the proof of this fact are given; they will, however, scarcely satisfy all readers. Babylonian influence on Israel is shown to have been very great from the kinship between the people, and it is claimed that along the Euphrates rather than the Nile must be sought the religious antiquities of the Hebrew people. This, of course, thoroughly accords with incidental statements of Scripture. But few have thought of the ark and the table of shew bread and the lavers of the priests being of the temples of the old ancestral home. More striking, perhaps, is the derivation given to certain names. Moses is not of Egyptian origin from "mess" or "messu" son, as is quite popularly believed, but from the Assyrian "masu" hero. The name Joseph, also, probably was originally "asipu" *the god of the oracle*, and "long before the Israelitish house of Joseph took possession of Luz it had been the house of Joseph in another sense, and the sanctuary of a Canaanitish oracle." Likewise also to the Babylonian pantheon are we to look for the originals of the names of the three earliest kings of Israel, Saul, David, and Solomon. But not all of this volume is filled with such interesting references to the Old Testament, although many others are given. Its bulk is devoted to a description of the various deities of Babylonia and the explanation of their development and meaning. The lectures given to this will, perhaps, be found heavy and dull to those not especially interested in the science of religion. Yet they are replete with needed information, and are of great value in showing the wide gulf existing between the Semitic religion of the valley of the Euphrates and that of the Jordan. Without divine revelation such a difference could not have existed. Still, however, from the Assyrian Psalms we find that God's Spirit even there was working, and leading men, through penitence, into a higher and better spiritual life. These Psalms, together with hymns, litanies and magical texts, to the number of 100 pages, are given in the appendix,—a noteworthy collection, and increasing much the worth of this valuable volume.

* LECTURES ON THE ORIGIN AND GROWTH OF RELIGION AS ILLUSTRATED BY THE RELIGION OF THE ANCIENT BABYLONIANS. By A. H. Sayce, Fellow and late Senior Tutor of Queen's College and Deputy Professor of Comparative Philology, Oxford; Hon. LL. D., Dublin. The Hibbert Lectures, 1887. 8vo, 558 pp. London: Williams & Norgate.

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❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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THERE are some men who *never* have an opinion of their own. Neither they nor those with whom they are associated ever know on which side of a question they stand. In the utterance of an expression of the simplest character they employ a sentence which is full of "perhaps," "probably," "possibly," etc. These men are everywhere, nowhere. There are other men who have clear and decided convictions upon every question which has ever come up, and upon many which are to come up within the next two or three centuries. These men do not wait for the various sides of a question to be presented. This, indeed, would be quite foreign to their idea; for, in their estimation, there is but one side; there *can be* but one side. Time given either to the statement or refutation of the other side is time wasted. There is always danger that the statement of other views than those which they hold will do great injury.

Is there a middle ground which might prove acceptable? Is it possible on certain important questions to maintain not an uncertain, but a neutral position? Is it possible to say in reference to a certain series of facts: *This* explanation removes such and such difficulties, but leaves such and such unsolved; *that* explanation removes some, but leaves still others? Still further, is it possible to take up the discussion of a question and present either or both sides without being the advocate of one or the other? No one will deny that this is the proper spirit with which to pursue an investigation? Does the unprejudiced scholar prosecute an inquiry with mind made up beforehand as to its outcome? If then this attitude, not of indifference, nor of uncertainty, but of neutrality, is that which, as all demand, must characterize investigation, may not the same spirit, perhaps with profit

to all concerned, characterize the presentation of a theory of which the increasing weight of evidence and authority seem almost to compel acceptance, but which, at the same time, the dangerous consequences of its general acceptance would force one to reject.

THE theological seminaries have been held responsible for the ignorance which many ministers exhibit in regard to the Bible. The truth is that the present seminary curriculum is an inheritance from the time when the Bible was quite thoroughly learned by all children in Christian families. The large majority of the students who formerly went to the seminaries had learned in childhood the entire Bible history; they were familiar with many of the Psalms, and with many passages in the New Testament, in fact with a large share of the Bible. The seminary course was designed for such students. Circumstances are now changed. In Christian families there has been a famine, not so much of hearing the gospel preached as of studying the Scripture-records. Young men from Christian families grow up, become Christians, engage in Christian work, enter seminaries, and there evince ignorance of the Bible that is astounding. Fifty years ago a child twelve years of age would have been disgraced by the ignorance that is sometimes shown by a seminary student. Under such circumstances it is not a matter of wonder that the seminary training fails of its object. The old curriculum is no longer adapted. Suppose that upon entrance a student were asked to write in chronological order the names of the following persons: Abraham, Adam, David, Elijah, Isaac, Isaiah, Jacob, Jeremiah, Jesus, John the Baptist, Joshua, Moses, Noah, Paul, Samuel, and state the position and work of each. The large majority of students would fail on several points. Fifty years ago the failures would have been confined to a small minority. If such men are permitted to enter the seminary, and no training in the elements of Bible history is given them, they will graduate with ignorance that is absolutely disgraceful. Hence there is rightly a popular call for more knowledge on the part of ministers. An important question is, Where is the proper place to supply this need? As things now are, it seems necessary for the seminaries to do this. Ought the seminaries to accept the position that this is their permanent work? If they do, will it be taken as a lowering of the standard of their training? More thorough knowledge of the Bible is imperative; but ought it not perhaps to be gained before entering the seminary?

Is it a sufficiently familiar idea, that the Bible was *acted out*, before it was *written out*? that the events described in it took place, in some cases, long before the description given us was recorded? that sacred history antedates sacred Scripture? No one denies this; and, after all, what difference does it make? It may, perhaps, raise some serious questions. Let us consider one or two:—

If the event described took place in one century, and the narrative of it which we have belongs to another century, or to a later period of the same century, evidently allowance must be made for the time which has elapsed. This allowance, if granted, will show itself, perhaps, (1) in the use of a different language, as in the case of Noah's curse which could not have been uttered originally in Hebrew; (2) in the existence of two or more versions (not contradictory but different) of the same event, as in the case of the narratives of the life and words of our Lord, which present some striking differences, although written down before an entire century had passed; (3) in the difference of stand-point from which the event is regarded, as is witnessed by the parallel accounts of the same events furnished in Samuel, Kings, and Chronicles; (4) in the fuller statement of a speech, or fuller description of an event, as in the case of the words of the prophet of Judah to Jeroboam (1 Kings 13), the form of which the most conservative commentators concede to belong *to a much later date*, and in still other ways.

BUT the question at once arises: While we may readily grant all this as true of profane writings, how can it possibly be true of *inspired* writings? There is, of course, a difficulty here; but it will not do to restrict ourselves to questions which do not raise difficulties. Let us grant three facts: (1) that these events occurred at a given time; (2) that the narratives describing them were written somewhat later and (3) that the phenomena just alluded to are due to the difference of time which elapsed between the occurrence and the description. Now put side by side with these, the *fourth* fact which is just as much a fact as any or all of the three, that both the occurrence and the description were divinely ordered, divinely inspired. Is there, after all, any real difficulty? Is God to be limited as to the means which he is able to employ in imparting revelation, or in the wisdom which shall lead to make use of this or that particular method? All the points above referred to may not be granted. But, *should* they be, is the difficulty insuperable? By no means; unless we feel obliged to defend that most strict theory of inspiration known as the verbal theory.

STILL another question, less serious and more interesting: If the events took place and their description followed; if David was persecuted by Saul and Psalms grew out of it; if there was great danger from Assyria, and Isaiah's prophecies are based upon it; if there was a captivity, and because of it the prophecies of Haggai and Zechariah were delivered, *what follows?* (1) That sacred history in many cases furnished the occasion for the revelation of sacred scripture; (2) that sacred history, to some extent, molded and shaped sacred Scripture; (3) that the more one knows of sacred history the more familiar he is with its details, the better he will understand and appreciate sacred Scripture; (4) that, to put it more strongly, ignorance of sacred history is, likewise, ignorance of sacred Scripture; (5) that, sacred history being understood in its widest sense as including geography, archæology, etc., and sacred Scripture being known to contain frequent allusions to topics in these departments, their study is, in all but the highest sense, study of sacred Scripture; (6) that, to be specific, an intellectual study of the Bible is not a hindrance, but a mighty aid to the comprehension of its spiritual contents and teaching.

THE following communication is one of a number which have recently been received upon the same subject. It is not too much to say that a very large number of Bible students entertain the feeling to which the Rev. Mr. Nordell has here given utterance. We publish the letter with the hope that, as a result of the publication, information may be gained which will aid us to decide whether or not it is, upon the whole, desirable to accede to this request. If there are others who desire this, or if there are any who would object to it, may we not hear from them?

My Dear Professor Harper:

It is conceded among all Bible students that the burning question of our day is the so-called "Pentateuchal Analysis." If it were only a matter of literary criticism touching the nature and origin of the material which the alleged author used or incorporated into his finished work as it lies in our hands, we might let the critics fight it out among themselves and settle it in any fashion they please. But the question is transcendently more important than its mere literary aspects. Its results are so destructive of traditional historical views, so conflicting with current notions of inspiration, and so far-reaching in their consequences, that it is not surprising that they should be received by reverent minds as really subversive of the foundations of the Christian faith. Nevertheless the problem cannot be ignored any longer. Nor can it be decided from *a priori* postulates, however easy and agreeable such procedure might be. We cannot shut our eyes to the fact that the results are accepted by the practically unau-

imous biblical scholarship of the Continent, and by a large part of the best scholarship in England. Nor can it be permanently satisfactory to any candid mind to be continually fortifying itself in conservative opposition by reading only polemics against it. The fact is that not a few of our young men, impelled by indiscriminating enthusiasm, are adopting just the opposite course in going over to the side of the critics without an adequate or dispassionate survey of the conditions presented by the problem. If the results embody truth, this truth has most likely come to stay, and, however distasteful it may be, we must in some way adjust ourselves to it. If the results present, not truth, but error, we may be sure that after a little transient flutter, it will go the way of all other errors that have sprung up to undermine the authority of the inspired Word. While it is true that the Pentateuchal Analysis in its extreme and most repulsive form is held by rationalists who seek by every means to eliminate from the Scriptures their supernatural element, yet it should not be forgotten that even a thorough-going rationalism has rendered invaluable service to faith.

The above is simply introductory to a suggestion and a request. They grow out of my own not very successful endeavor to present to my eye clearly and graphically the results of the Pentateuchal Analysis, in so far as there is a substantial agreement respecting the documents of which the Pentateuch is composed. Would it not be possible to present in successive issues of *THE OLD TESTAMENT STUDENT* the whole or a part of the translation of the Pentateuch, with the different documents distinguished by different type, so as to present the *alleged facts* clearly to the reader's eye, and perhaps with a few explanatory foot-notes? It seems to me that such an arrangement would be of inestimable service to all students of the Bible who desire an independent and intelligent opinion on the merits of the case. Such a service might be rendered more appropriately by *THE OLD TESTAMENT STUDENT* than by any other periodical that I know of, and I doubt not it would be of permanent value to a very large proportion of its readers. This service, it would appear, could be rendered in the interests of a reverent biblical scholarship without in any wise committing *THE OLD TESTAMENT STUDENT* to an advocacy of the critical views—a position I would unhesitatingly deplore.

Sincerely yours,

PHILIP A. NORDELL.

NEW LONDON, CONN., March 17, 1888.

MACAULAY'S USE OF SCRIPTURE IN HIS ESSAYS.¹

BY REV. R. DEWITT MALLARY,

Lenox, Mass.

II. ALLUSIONS TO THE PERSONS OF SCRIPTURE.

[*On Walpole.*] "The literature of France has been to ours what Aaron was to Moses, the expositor of great truths which would else have perished for want of a voice to utter them with distinctness."²

[*On Bacon.*] "Cowley has in one of his finest poems compared Bacon to Moses standing on Mount Pisgah. It is to Bacon, we think, as he appears in the first book of the *Novum Organum*, that the comparison applies with peculiar felicity. There we see the great Lawgiver looking round from his lonely elevation on an infinite expanse; behind him a wilderness of dreary sands and bitter waters, in which successive generations have sojourned, always moving yet never advancing, reaping no harvest, and building no abiding city; before him a goodly land, a land of promise, a land flowing with milk and honey. While the multitude below saw only the flat, sterile desert in which they had so long wandered, bounded on every side by a near horizon, or diversified only by some deceitful mirage, he was gazing from a higher stand upon a far lovelier country, following, with his eye, the long course of fertilizing rivers, through ample pastures, and under the bridges of great capitals, measuring the distances of marts and havens, and por- tioning out all those wealthy regions from Dan to Beersheba."³

[*On Bacon.*] "Had his (Bacon's) civil ends continued to be moderate, he would have been not only the Moses, but the Joshua of philosophy. He would have fulfilled a large part of his own magnificent predictions. He would have led his followers not only to the verge, but into the heart of the promised land. He would not merely have pointed out, he would have divided the spoil."⁴

[*On Byron.*] "Cowper and Alfieri rendered a great service to literature." "Sick of the languid manner of their contemporaries," the "example they set of mutiny against an absurd system was invaluable. The part which they performed was rather that of Moses than that of Joshua. They opened the house of bondage; they did not enter the promised land."⁵

[*Mirabeau.*] "Boswell, a literary Gibeonite."⁶

[*Mackintosh.*] "It had never occurred to him (King James) as possible that a reverend divine might begin to discover much matter for useful meditation in the texts touching Ehud's knife and Jael's hammer."⁷

[*On Walpole.*] "The victims of popular rage are selected like the victim of Jephthah. The first person who comes in the way is made the sacrifice."⁸

[*Conversation between Milton and Cowley.*] Milton speaks, giving his opinion of the condition to which the nation was reduced in the times succeeding the

¹ Continued from the March number.

⁴ Joshua.

⁵ Deut. 34:1.

⁶ Josh. 9:23.

² Ex. 4:16.

⁷ Judg. 3:21; 4:21.

³ Deut. 34:1

⁸ Judg. 12:34-42.

Restoration: "England is sleeping on the lap of Delilah, traitorously chained, but not yet shorn of strength. Let that cry be once heard—the Philistines be upon thee; and at once that sleep will be broken; and those chains will be as flax in the fire."¹

[*Temple.*] For the comparison between Ahithophel and Shaftesbury, which appears in this essay and in the one on "History," Macaulay acknowledges his indebtedness to Dryden, but its use by the Essayist gives it additional force and lustre. It makes Shaftesbury's character vivid to the dullest mind. "The counsel of Ahithophel (Shaftesbury), that counsel which was as if a man had inquired of the oracle of God, was turned into foolishness."²

[*On Hallam.*] "He (Cromwell) went down to his grave in the fulness of power and fame; and he left to his son an authority which any man of ordinary firmness and prudence would have retained. But for the weakness of that foolish Ishbosheth," etc., etc.³

[*Warren Hastings.*] "Doest thou well to be angry?" was the question asked in old time of the Hebrew prophet. And he answered, "I do well." This was evidently the temper of Junius, and to this cause we attribute much of the savage cruelty which disgraces several of his letters."⁴

[*Southey's colloquies.*] "I do well to be angry" seems to be the predominant feeling in his (Southey's) mind."⁴

III. QUOTATIONS FROM SCRIPTURE IN THE FORM OF VERSES, OR PARTS OF VERSES.

From a collection (incomplete) of forty-two such quotations, the following, taken at random, are given:

[*Dante.*] "Surely there is no sword like that which is beaten out of a plough-share."⁵

[*Milton.*] "He that runs may read them" (the traits of Puritan character).⁶

[*Hunt.*] The literature of the Restoration "earthly, sensual, devilish."⁷

[*Southey's colloquies.*] "The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom which was not of this world."⁸

[*Hallam.*] "Posterity is not extreme to mark abortive crimes." The quotation here is from the version of which use is made in the Book of Common Prayer.

[*Mackintosh.*] "Political science is in a state of progression....Faint glimpses of truth begin to appear and shine more and more unto the perfect day."⁹

[*Burleigh.*] Leicester "was the man whom she (Elizabeth) delighted to honor."¹⁰

[*Temple.*] The advocates of Shaftesbury satirized in the following language: "To whitewash an Ethiopian¹¹ by giving him a new coat of blacking, is an enterprise more extraordinary still."

[*Pitt.*] "Pitt (in the estimation of his blind admirers) was not merely a great poet in esse and a great general in posse, but a finished example of moral excellence, the just man made perfect."¹²

¹ Judg. 16:9,12. ² 2 Sam. chs. 15-17. ³ 2 Sam. chs. 2-4. ⁴ Jonah 4:9. ⁵ Joel 3:10. ⁶ Hab. 2:2.

⁷ James 3:15. ⁸ 2 Cor. 10:4; John 18:36. ⁹ Prov. 4:18. ¹⁰ Esther 6:6. ¹¹ Jer 13:23. ¹² Heb. 12:23.

[*Cowley and Milton.*] "There is a law of self-preservation written by God himself on our hearts."¹

[*On civil disabilities of Jews.*] Macaulay here satirizes the position of those who feel bound to insult the Jews because prophecy has uttered some "terrible denunciations" against the race: "How can we excuse ourselves for leaving property to people who are to 'serve their enemies in hunger, and in thirst, and in want, and in nakedness, and in want of all things;' for giving protection to the persons of those who are 'to fear day and night, and to have none assurance of their life;' for not seizing on the children of a race whose sons and daughters are to be given unto another people?"²

[*Cowley and Milton.*] Here is a comparison between the Protectorate of Cromwell and the parable of Jotham. Cowley speaks: "Then were we like the trees of the forest in Holy Writ, given over to the rule of the bramble; then from the bases of the shrubs came forth the fire which devoured the cedars of Lebanon."³

[*Barere.*] "Whatsoever things are false, whatsoever things are dishonest, whatsoever things are unjust, whatsoever things are impure, whatsoever things are hateful, whatsoever things are of evil report, if there be any vice, and if there be any infamy, all these things were blended in Barere."⁴

After these copious, though by no means exhaustive, references to the scriptural style of Macaulay, it will not be possible, within the limits of this article, to compress all that these extracts suggest might be said. It surely must be somewhat staggering to our preconceptions, on rising from such a study of Macaulay's writings, to read those words of Prof. Phelps: "Some religious weakness of the Clapham preachers probably gave to Macaulay's mind an anti-christian (?) lurch from which he never recovered." Our presuppositions would infer a life influenced to a large degree by the precepts of that Book which he had "at his fingers' ends." May it not be that Prof. Phelps' words convey a meaning which they were never intended to convey? They are conjectural, and a hypothesis is not always trustworthy. Moreover, that Macaulay's "mind was anti-christian" we dare to say is not proven. The tone of the "Essays" utters a vehement rebuttal against such an assertion. His mind might have rebounded from a narrow form of "evangelical" piety; from that form of religion which consisted in "having a plain dress, lank hair, no starch in his linen, no gay furniture in his house; in talking through the nose, and showing the whites of the eyes; and in naming one's children Assurance, Tribulation and Maher-shalal-hash-baz."⁵ But his spotless life, his twice-shown willingness to resign office rather than support measures which his conscience condemned, his testimony everywhere to the high character of the Christian religion, his exalted estimate of the Scriptures, and his womanly tenderness of character—all disprove the charge that he was "anti-christian." Our space prevents the insertion of passages from the Essays which show a fine and exalted spirit, sensitive to the indications of divine guidance. And we attribute much of this to his diligent search and use of the Scriptures. The polished darts which he made the Bible to yield for the quiver of the rhetorician, became "arrows in the hand of a mighty man" with which to repel and keep at bay spiritual foes. An article might be written, based upon our study of Macaulay, upon the *Advantages of a Biblical Style*, as affording a perspicuity, a force,

¹ Jer. 31:33. ² Deut. 28:48,66 and 32. ³ Judg. 9:14. ⁴ Phil. 4:8. ⁵ Isa. 8:1, (from "Leigh Hunt.")

a grace of diction to be obtained in hardly any other way. In the "Fors Clavigera" Ruskin bestows this high praise upon the Scriptures as the rhetorician's vade mecum: "To that discipline (at home in the Bible), patient, accurate, and resolute, I owe, not only a knowledge of the Book...but much of my general power of taking pains, and the best part of my taste in literature... and, once knowing the Bible, it was not possible for me, in the foolishness of youth to write entirely superficial and formal English." The acquisition of the art of chaste and clear expression not unnaturally follows the study of the Book of which Macaulay said: "It is a stupendous work, which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power." The advantages of a biblical style are not alone in its outward effects, but in its inward ones upon the mind of the author.

We would leave our subject, then, not with pleasure that we have turned attention to Macaulay's scriptural style as a literary curiosity, but with the hope that what has been said may be weighed especially by those who expect at some future time to wield the mother-tongue dexterously, the students of our colleges and seminaries. We would especially commend a saturation in the English Bible to all young men who have in contemplation the work of the ministry, not only because the Scripture is the sword of the Spirit, but because of its collateral and incidental use for the rhetorician. We would urge, with the classic English of Macaulay before us, the provision of courses of study in the English Bible, particularly in our theological seminaries, graduates from which institutions too often (in all respect be it said) know less *of* the Bible, than they do *about* it. And we would especially call attention to the emphasis which the selection from Macaulay's Essays accompanying this article, put upon the study of the *Old Testament*. Shall not the idol of non-religious culture fall before the introduction and in some instances the restoration of the Bible to the prescribed courses of college study, in order that the highest ideal of culture, both moral and intellectual, may attract the minds of our youth?

WHAT IS THE NATURE OF THE DISCOURSE IN HOSEA 1, 2?

BY PROFESSOR FRANCIS B. DENIO, M. A.,

Bangor Theol. Seminary, Bangor, Me.

This question does not admit of a decisive answer. Serious difficulties confront one whenever he comes to the point of deciding the question in either of the ways in which it is possible to answer it. Whatever answer one finally makes he is bound to recognize the difficulties and to allow their full weight. If he does this, he cannot be very dogmatic in expressing his opinion. None the less is it desirable to consider the problem and give as decided an answer as the case admits. There are three possible opinions which, with the chief reasons for holding them are given below.

A. These chapters are historical and give the account of the marriage relative of Hosea into which God commanded him to enter for the purpose of teaching Israel a lesson.

Reasons for holding this opinion :

1) These chapters make the impression on the reader that they contain a narrative of actual occurrences. At first view the language gives the following impression : The prophet Hosea, acting under divine direction, takes as his wife a woman of immoral character who already has children as the result of her immoral life. She becomes the mother of children to him, and apparently then deserts him. Later he finds her in the position of a slave and buys her back ; but does not at once restore her to a wifely position. Instead he places her under discipline. This wife and Hosea's children by her are used as symbols of Israel in the relations with God and in the discipline to which Israel is subject.

2) "And the Lord said" (Hos. 1:2; 3:1) seems to indicate the actual occurrence of the following narrative.

3) The type of the relation between God and Israel was, so far as we know, never wrought out before this, and there was need of some positive experience as the basis of this type. It is to be noted that the relation between Hosea and Gomer was a legitimate relation. She was his wife.

4) This view is supported by the analogy of other symbolic actions performed by prophets under divine direction. Isa. 20:2, Isaiah went barefoot and without his outer garment, in order to symbolize the condition of a captive. Ezek. 12:1-7, Ezekiel dug through the side of his house and made preparations as if for a journey in order to signify the approaching captivity of the nation. Ch. 24:15-24, he lost his wife and did not bewail her for a reason somewhat similar to that of the last action.

5) Lyric poetry is too realistic to use a fictitious narrative.

Difficulties in the way of accepting this opinion :

1) For many minds it is difficult beyond measure to think that the Holy One of Israel would command one of his prophets to marry a person of so degraded a character. So far as God is concerned it seems morally impossible. To many minds there is no greater moral difficulty in the Old Testament. Hos. 1:2, "Go, take unto thee a wife of whoredom and children of whoredom" cannot naturally be taken to mean anything but marrying a dissolute woman and adopting her illegitimate children. This difficulty is met in various ways:

(a) It is assumed that the woman was to be won, if possible, by Hosea to a reputable life, and her children were to receive proper training. This would have been a striking object lesson for the purpose of showing the patient and forbearing love of God as shown in his treatment of Israel. Yet this purpose is not once hinted, and the only reclamation mentioned is that of the woman from the captivity to which her sin had taken her. Making all allowance for the age and morals of the time, it is not easy to believe that a prophet of Jehovah could have married a woman of this character and not have lost the power which would have belonged to him as a prophet of Jehovah. So far as any purpose is to be inferred from the narrative it is to get a wife whose conduct should illustrate the conduct of Israel toward God, and to have children to whom names might be given symbolic of the relation into which the sins of the nation should bring the individuals of the nation.

(b) It is said that the woman is described by the character which she afterward developed, and that the children are those which she had after her marriage and are described by the character of their mother. The narrative was written after the history of Hosea's marriage relation was ended. In other words, there

is a prolepsis in the narrative and not a literal statement of the command of the Lord. This prolepsis is so violent that one might well hesitate to accept it unless he were obliged to do so. If the moral aspect of the question is saved in this way the literalness of the command in Hos. 1:2 is sacrificed to such a degree that the historicity of the account is the more difficult to maintain. So far as the passage gives any testimony God designed just this outcome and selected just such a person as Gomer for the marriage, and Hosea married her knowing her character and because of her character.

2) Among all the symbolic acts of the prophets there is no parallel to this, in presenting moral difficulties. Jer. 13 gives the account of the command to take a girdle to the Euphrates and the ruin of the girdle. Possibly it is actual. On the other hand the passage Jer. 25:15-29 gives an illustration of a symbolic action that cannot be regarded as actual. Here Jeremiah was commanded to give the cup of wrath to several nations to drink, and he said that he gave it to the following peoples or kings or to both kings and peoples: Judah, Egypt, Philistines, Edom, Ammon, Moab, Tyre, Sidon, Arabia, Elam, Media, and to others. It is impossible to think that anything but an ideal act is here meant, especially as the drink given is an ideal one. Again Ezekiel is said (Ezek. 3:1-3) to have eaten a roll upon which there was writing; this is as likely to have been ideal as actual. It is also quite as likely to be the case of Ezekiel's besieging a tile (4:1-3), of lying on his side (4:4-9), and of his being shaved with a sword (5:1-4). The command to eat scant and unclean food (Ezek. 4:10-17) must be regarded as occurring in vision just as a somewhat similar command to Peter in Acts 10. Again in Zech. 11:4-11 the prophet there is commanded to assume the office of a shepherd. He does this selecting two staves, Beauty and Bands. The mingling of the prophet with God in the actions that are mentioned in this passage favors the opinion that the acts of the prophet here mentioned were only a part of the vision. It may be that most of these passages just given narrate acts that were actually performed, some of them certainly were not, and probably all of them were merely constituent parts of visions.

3) It is replied that this relation between God and Israel was not wholly unsuggested in the earlier literature. Idolatry is called going "a-whoring after" other "gods" in Ex. 34:15,16; Lev. 17:7; 20:5,6. Also in Num. 14:33 idolatry or rebellion is called whoredom. Deut. 32:16-21 idolatry is said to provoke God to jealousy. These citations and Psalms 45, together with the Canticles, cannot be regarded as breaking the force of the argument given above as 3).

4) The argument for the literalness of these chapters from the improbability of a fictitious element occurring in lyric poetry loses its force when Isa. 5:1-6 is considered.

5) The historicity of these chapters seems bound up with the unity of the woman and the succession of the experiences with her. A careful examination of these chapters raises a doubt whether the same woman is meant. Ch. 3 seems in reality to repeat the meaning of the two previous chapters rather than to progress from them. The *termini a quo et ad quem* are the same in each case. Both start with an acquired right over a woman, the goal of both is reconciliation with God. In chs. 1 and 2 the process is that of being left to unrestrained sin and its results. In ch. 3 the process is that of being deprived of opportunity to sin and of intercourse with God until such intercourse should become an object of longing. All this is in accord with the common mode of prophetic discourse in

which reiteration, repetition in a different form is a common method of arriving again and again at the same goal.

6) The length of time over which this symbolic action extended and what this must imply introduces another difficulty in regarding the passage as historical.

B. This is a purely fictitious narrative, intended like the parable of the Prodigal Son to teach a specific lesson. If it is fictitious, it is either allegory, symbolic parable or typical parable. *Allegory* is a symbolic narrative in terms impossible to be literally true. An illustration is to be found in Psa. 60:8-16 in the narrative of the vine from Egypt, also in Ezek. 16. *Symbolic parable* is an account of what commonly takes place in nature, i. e., in the physical world, and which is used to illustrate by analogy a spiritual truth. The parable of the Sower is an illustration. *Typical parable* is a narrative of what may take place in human life, and in the lower or worldly sphere it exemplifies a higher or spiritual truth. It is intermediate between the symbolic parable, which it closely resembles, and the allegory to which it sometimes approximates. These chapters contain an account of a possible occurrence in human life, therefore if fictitious they are two typical parables.

Reasons for holding that these chapters are parabolic:

1) The difficulties in the way of regarding them as historical. This is the strongest reason.

2) This reconciles the apparent incongruities by making two parables instead of a tautological narrative.

3) The blending of the type and the thing typified in ch. 2 resembles the typical parable or allegory rather than history.

Objections:

1) There is no intimation that a parable is intended. This is true.

2) It is urged that all the names ought to have a significance if it is a parable. It is replied that the names all have a possible significance.

3) There is no record in antecedent literature from which such a parable could be suggested or understood. There is certainly weight in this objection.

C. These chapters record an internal experience, a vision like that of Peter on the housetop at Joppa.

Reasons for holding this opinion:

1) "When the Lord spake at the first by [with] Hosea, the Lord said unto Hosea, Go," etc. This may have been that part of the experience at the outset of the prophetic career which was deemed best to put on record. It may have been a vision inaugurating Hosea into the prophetic office, and thus in some important respects it would be like Isa. 6; for both inaugural visions give the substance of all that each prophet uttered.

2) This was just the method by which a new idea was given to Peter. In fact, it was probably the only way in which elements of truth so repugnant could have been easily impressed upon him. This must be regarded as being as effectual as the actual experience for the purposes of teaching the generation of Hosea.

3) The strongest argument for the parable lay in the difficulties in accepting the historicity of the passage. All the arguments for the parable are as strong for the vision, while this third explanation has less to be urged against it than the second.

4) This explanation obviates all the difficulties arising from the double nature of the passage, from the lapse of time and from the blending of the type and that which is typified.

5) The objection arising from the impropriety of the relation is obviated. The vision in Acts 10 summoned Peter to do what he was not expected to do. Although here the relation was in itself a legitimate one, it does not seem that while God has honored marriage so highly as he has he would be likely to have one of his servants use so holy a relation in a manner that must inevitably have lowered its sanctity in the minds of the contemporaries of Hosea. Such a course seems unnecessary when a vision would have answered all purposes.

The sole objection to the view that these chapters give a vision arise from the fact that there is no mention of a vision. Perhaps there was no need for the persons for whom the book was originally written.

After all, the two main arguments are on the one side the apparent historicity, and on the other the moral difficulty. On account of the inaccessibility of facts each student will decide according to his susceptibility to one or the other of these arguments. If he sees too great difficulties in the way of holding the non-historicity of the passage, yet is open to the moral difficulties, he is apt to make some concession which so weakens the literal view that he might as well give it up entirely. To the writer it seems best, on the whole, to adopt the third explanation.

PARAPHRASE OF GENESIS 3:1-6.

BY REV. W. W. EVERTS, JR.,

Haverhill, Mass.

“Now the serpent” (that belonged to the last order of animals created, Gen. 1:25) “was more subtil than any beast of the field” (not subtle but subtil, and as such has been generally worshiped by the heathen as the god of wisdom) “which the Lord God had made” (and being made by Him was good and perfect in its way). “And he said” (As the serpent cannot speak of itself, and as there is but one other instance in Bible history of a brute speaking, and as the Bible does not deal in old wives’ fables, but sharply draws the line between man and the lower orders of creation, and as this narrative cannot be an allegory which always explains itself, nor a parable which is accompanied by a key; and as, further, this incident is a prelude to the real history of the human race, and as some means must have been used in nature outside of themselves to tempt the innocent pair, and as the serpent could by no means of itself conduct a conversation so profound, and as finally one apostle affirms, 2 Cor. 11:3, that the serpent beguiled Eve in his craftiness, and another, Rev. 12:9, calls the old serpent the devil and Satan, who, that believes in miracles, can doubt that this account is real as well as true, and that an actual serpent was the instrument and the personal devil, though unnamed, the credible and indispensable agent of the temptation. The presence of a conquering Satan is the basis of Old Testament and universal history. The presence of a conquered Satan is the basis of the New Testament and the history of

redemption). "And he said unto the woman" (Woman was chosen as the victim, as she is the weaker vessel, more impressible and inquisitive, more easily persuaded than man. And yet she was not alone. Her husband was with her, and both had been warned to be on their guard against the enemy and "keep" the garden, 1:15. She manifested neither surprise nor fear, but deported herself as if perfectly secure and master of the situation). "Yea, hath God said?" (Here is an affirmation quickly transposed into a question, the yea and nay of the deceiver. "I only want to know, I simply ask a question." But he questions God's truthfulness). "Ye shall not eat of any tree of the garden" (The worst of arts is "Scripture warped from its intent." The one tree of the prohibition, the tempter multiplies into all the trees. The slight restraint on absolute liberty is magnified into unendurable tyranny. He suggests that this yoke of God be thrown off by "an infraction of the established rule of reference to a supreme and single will." He implies that God is an austere man, taking up what he laid not down and reaping what he did not sow).

"Of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it" (Thus far Eve repeats fairly well the divine prohibition, though she omits the generous words "every" and "freely." Her mind was clear when it was given and her memory was good. Her mistake was in conversing with the serpent or listening to him at all. The man was given as a help meet for her; the serpent was her subject, not her adviser. It was worse than vain to correct the misrepresentations of the tempter. He was not worth an argument, but beneath her notice. Moreover, she corrects him with little show of indignation, and when she adds to the divine prohibition "neither shall ye touch it" she manifests a restiveness as though she was under restraint, and would dearly love at least to touch the forbidden fruit. Thus she forgets all her benefits and thinks only of her single restraint).

"Lest ye die" (This is a marked abridgment of the divine penalty, which prescribed the day with great positiveness, "for in the day thou eatest thereof thou shalt surely die"). "And the serpent said unto the woman, Ye shall not surely die" (The tempter restores the "surely" the woman omitted, but in a solemnly impressive manner, by the use of a threefold negative, with damnable iteration, he annuls the decree of death. He has nothing to lose and everything to gain by his bold falsehood. The devil is a liar and the father thereof).

"For God doth know, that in the day ye eat thereof, then your eyes shall be opened and ye shall be as God knowing good and evil" (Having reduced the penalty of death to an impotent threat, he ascribes the threat to envy. Satan was envious and, like the Greeks, he attributed the same feeling to the higher powers. Now he draws a picture that arouses the ambition of Eve. She who was made a little lower than the angels might become equal with God. Satan thought it justifiable robbery to be equal with God. Thus he arouses desire for fame, "that last infirmity of noble minds," by casting doubt first on God's truthfulness, then on his disinterestedness. There was a grain of truth in the promise that their eyes should be opened, but according to God's wish not to sin and shame. There was also some truth in the promise that they should be as God, 1:22, but the divine purpose was that, not by transgression, but by obedience man should become a partaker of the divine nature). "And when the woman saw that the tree was good for food,"

2:9 (The first temptation is directed to the appetite of the body, as afterwards to Jesus' "hunger," to "the lusts of the flesh").

"And that it was a delight to the eyes" (The second temptation is addressed to the lust of the eyes, to the desire for fame. This may well have been the motive of the temptation to the Lord Jesus on the pinnacle of the temple).

"And that the tree was to be desired to make one wise" (The knowledge gained was to make her as God. It is the temptation to ambition, the vain-glory of life, "all the kingdoms of the world and the glory of them," which Satan showed to the Saviour).

"She took of the fruit thereof and did eat" (She preferred the tree of knowledge to the tree of life and holiness, culture to character, knowing to being. Ear, eye, mind and heart captured, the hand unchecked stretches out and takes the fruit. Appetite, taste and ambition combined to produce the first sin. God left sin possible, not necessary; man made it actual. It was not spontaneous, yet it was deliberate and willful. It was not a sin of ignorance or weakness, but open disobedience, transgression and trespass, Rom. 5:14,15,19). "And she gave also unto her husband with her and he did eat" (Deceived, she at once becomes a deceiver, and so sin propagates itself, one victim procuring another. Thus Satan crept into the house and took captive a silly woman, laden with sins, led away by divers lusts. "God tempteth no man; but each man is tempted when he is drawn away by his own lust and enticed").

PROFESSORS GARDINER AND BISSELL ON THE PENTATEUCH QUESTION.*

FROM PROFESSOR GARDINER'S ESSAY.

"There remains one other point which is approached with hesitation. To him who looks to our Lord as absolute truth and the Source of divine knowledge, it is not easy to speak of Him only in His human capacity, and to think of the bearing of His words simply as emanating from a sinless man. Yet this task must now be essayed; for, of course, if His heavenly authority be admitted, our whole discussion has been settled in advance. Looking at Him then, only in His human character, what light does His life and teaching throw upon the origin of the religion in which He was born and trained? There is no room for question that He regarded it as divine, for He constantly asserts this, and while He recognizes no other authority upon earth, He always maintains the divine authority of this. Two suppositions have been made to explain His position while denying that it was right. One, that He was so much under the influence of the prejudices and habits of thought in which He had been trained, that He did not Himself see the falsity of their ground; the other, that while He really saw this, He yet did not think it wise to put Himself in conflict with the prevailing opinions and prejudices of his countrymen.

* FROM ESSAYS ON PENTATEUCHAL CRITICISM. No. 2 (By Frederic Gardiner, D. D.): "Was the Religion of Israel a Revelation or a merely Human Development?" No. 3 (By E. C. Bissell, D. D.): "Pentateuchal Analysis." New York: Funk & Wagnalls.

"In regard to the former, the general sagacity of our Lord must be admitted. He had a deep spiritual insight, and thoroughly understood the needs of the human heart; He was able so far to cast Himself loose from the past as to found that new religion of the future which is still only in the midst of its progress; He was a man of deep reflection, to whose nature all shams and conventional deceptions were utterly abhorrent—a man who sought and taught only pure and absolute truth; He was brought into contact with all the forms in which the religion of His day appeared, and He never failed to pierce and expose, as with an Ithuriel's spear, whatever in it was hollow and untrue. Of all who ever lived, He was the 'man in advance of His time,' who, unshackled by the past, belonged to the future; nay, He was the very embodiment of the future. The supposition that such an one was mistaken as to the essential character of the religion which He gave His life to complete and supercede, is simply incredible. We may set aside the theory of ignorance and prejudice in 'Jesus of Nazareth' in this fundamental matter of His whole life, as a supposition which can have no standing in the court of reason.

"But while He knew better, may He not have judged it wise so to adapt Himself to the prejudices of His countrymen as to avoid stirring up needless opposition to His main work? Certainly his utterances do not have the air of accommodation, but of positive and emphatic teaching. But not to insist on this, what really were the opinions with which He came in contact? Neither the authorities nor the people seem to have been at all occupied with any question as to the original source of the law; that was considered a settled point, the discussion of which was not moved at all. The whole question in which they were interested was of the authority and binding force of those glosses and interpretations by which they had 'made the law of God of none effect.' In defense of these all their narrowness and party rancor was aroused, and to these our Lord showed no consideration or mercy. He thrust them aside, and taught that they were derogatory to His Father, and in contradiction to the law itself. In the matter of the law, then, our Lord did not conform to the prejudices of His countrymen, but from first to last set Himself and His teaching in absolute contradiction to them. It was this that roused their hatred and led, as He clearly foresaw, to His condemnation as a malefactor and to His death upon the cross.

"His view, therefore, of the Mosaic law can be accounted for in neither of these ways. The record of that view is in His almost every utterance. It appears in His devout submission to its requirements as of divine authority; in His reference to its teachings as heavenly truth; in His citation of its statutes as embodying the duty of man, and of its representations of the God of Israel as absolute truth. Even when He enlarges or modifies its precepts, He still shows that His teaching was the original intention of the law, temporarily changed for 'the hardness of men's hearts.' He stood firmly and fully upon the Old Testament in all His promulgation of the New. He ever recognized its authority as absolute and of God, while He admitted no other authority. To Him the 'law, the prophets, and the Psalms' were sacred books, divinely given. He certainly was sufficiently well informed, and had a sufficiently deep insight and sagacity. Is it likely that there was a radical error on this fundamental point in Him who spake 'as never man spake'?"

FROM PROFESSOR BISSELL'S ESSAY.

"At the outset of our inquiries concerning the Pentateuch laws, then, we are

confronted with the fundamental question whether the representation they make that they come 'from Moses and the desert' is probably genuine or belongs simply to their 'literary form of presentment,' as it is alleged. It is certain that there is nothing in the substance of these laws to encourage a theory of deception. The moral plane on which they move is confessedly the highest. Not only is supreme loyalty to Jehovah demanded, but thoroughly upright dealing between man and man. Let there be noted, for example, under what strict rules judges and officers are put in the discharge of their functions (Deut. 16:18-20; 17:8-13); the requirement respecting those testifying in criminal suits (Deut. 17:6; 19:15); the severe punishment visited upon false witnesses (Deut. 19:15-21), and the strenuous insistence on the use of correct weights and measures in business transactions (Deut. 25:13-16). It is too much to suppose, as the theory of Kuenen does, that persons introducing laws of this character would themselves flagrantly sin against them.

"It might be said, however, and is said, that in attaching the name of Moses to the Pentateuch laws there was no fraudulent intention whatever. It was merely a device, openly adopted, just as the Qoheleth of the Book of Ecclesiastes, under a thin and easily penetrable disguise, was represented to be Solomon, in order to heighten the effect of the work. It is by no means easy to accept such an explanation of the matter. It is an hypothesis which surely verges on the incredible to suppose that this could have been so, and no vestige of the fact have been discovered until our day. Besides, what purpose could possibly have been served in David's time or Ezra's time by ascribing a law then, as it is supposed, first required by actual circumstances, and first promulgated, to Moses, who lived centuries before in circumstances entirely diverse? The theme of the Book of Ecclesiastes and its treatment accord, in the main, with the *nom de plume* of the writer. Solomon was a real king, and there is an accepted history of his times and of his personal habits and tastes.

"With Moses it is very different. He lived, as our critics allege, in a rough and cruel age. The narrative we have of him is largely mythical. Few, if any, laws really came from his hand. Nobody can have known this better than his compatriots of the later day. How then could it have enhanced in any sense or degree the authority or worth of a law of theirs to put his name supposititiously upon it? What, for example, should fit him, on the basis of such an estimate of him, to be an ideal legislator for the temple on Mount Moriah, with its complex and splendid ritual? The only thing which would render it either consistent or in the least probable that later legislators would thus refer laws of their own, whether surreptitiously or openly, to the hero of the exodus, would be a prevalent understanding and admission that Moses himself was a divinely guided legislator and that, in its general features, the biblical account of him and his times is true. But this is the exact thing that is called in question, although in so doing our critics fatally undermine their own most fundamental position.

"We have considered the matter from the point of view of common experience and common sense. It appears just as improbable when considered from that of literary criticism. The composition and arrangement of the Pentateuch laws is such that the unlikelihood of their origin in the way our critics fancy closely verges on the impossible. The three codes, it is believed, reflect not only three distinct and widely separated periods, but almost every intervening period. They are a growth in thought, it is said, which began first to take on tangible written

form about the time of the earlier kings of Israel and reached its present completeness at the time of the exile, or, as Kuenen maintains, considerably later than that. During all this time priests and prophets, especially the former, were making new laws supposed to be suitable to the exigences of their own periods, and, in order to give them currency, ascribed them to Moses, or to Moses and Aaron, or to Moses and Eleazer, after the assumed death of Aaron. As a part of the illusion, Moses is made to say that all the commandments, institutions and judgments which he had to teach to Israel he received from Jehovah, on Mount Horeb, and on the 'face of the whole legislation, we read that the theatre is the desert; Israel is encamped there; the settlement of Canaan is in the future.'

"Can we fairly conceive of such a process of law-making as possible? It is kept up for a millennium, the sons doing as the fathers did in this respect for thirty generations. Every new statute coming into being is carefully and most ingeniously given the Mosaic stamp and the coloring of the desert. Or, if this was not done at the time the laws were made, it was done subsequently through the skillful retouching of later editorial hands. It might be asked, Why should it have been done at all, if not at first? If the help of Moses' name was needed, it was needed most when the laws were first promulgated. To attach it to them after they had once come to be known as the work of contemporaneous legislators would have been, one might suppose, an occasion of weakening, more than strengthening, their authority.

"But in the one way or the other this most anomalous method of legislating for a great people, it is affirmed, went on for hundreds of years. Nobody pretends to assert that there has ever appeared any evidence that the people of Israel themselves recognized, as such, the illusion with which they beguiled themselves. Every supposed legislator—there must have been scores of them—keeps himself as carefully out of sight as though he had never existed. The result of the whole is the Pentateuch, a literary composition equally a marvel of moral elevation and intellectual strength—a work that presents a body of laws making just claim to be essentially a unit in conception and teaching, and one that, placed at the beginning of the Bible, has left its indelible mark on every part of it. It is admitted that there are some serious difficulties involved in the common view of the origin and literary structure of the Pentateuch; there are surely none that call for such a stretch of credulity as this.

"But it is pronounced highly improbable that such a body of legislation *could* have originated in the limited period allowed, that is, during the first year after the exodus and the closing months of the fortieth year in the wilderness. Admitting the claim, however, that these laws were, to a large extent, supernaturally given, there need be no improbability attaching to the matter. Even without this postulate, their origin in this limited time, all things considered, is much more credible than the alternative hypothesis. The Bible nowhere states that every specific law arose *de novo* at the period of the exodus. It is exceedingly probable that not a few of those found in the so-called Book of the Covenant represent, either in a written or unwritten form, previous customs of the people under their elders and judges. Israel went down into Egypt as a family under its patriarchal head. It dwelt in Goshen as a distinct, and for a long time, as it would appear, as a *quasi* independent people. It cannot have been without laws of some sort during this time. Whatever laws they may have had they doubtless took back with them to Canaan. In principle, many of them we believe are found

in chs. 21-23 of Exodus. The terse, laconic form in which they appear is entirely in harmony with this supposition; and there is documentary confirmation of it. Before the giving of the law on Sinai Moses is represented as saying to Jethro, his father-in-law: 'The people come unto me to inquire of God . . . and judge between a man and his neighbor, and I make them know the statutes of God, and his laws.'

"Apart from the Book of the Covenant there is the legislation respecting the tabernacle and its worship contained in Exodus—Numbers and the code of Deuteronomy. A remarkable misapprehension seems to exist as to the amount of matter contained in these codes. Possibly the mistake arose from a sense of their unexampled influence upon the institutions of the civilized world. In this respect the Decalogue, which might be written on a five-cent piece, is a tremendous code. But, deep and wide as has been their effect, the actual words of the Pentateuch laws are comparatively few. The first code covers about five pages, or a space of twenty by seven inches, in the Hebrew Bible. The laws of Deuteronomy, we are told, were inscribed on plastered stones after reaching Canaan. Had the character in which they were written been enlarged to five times their size as they now appear in the Hebrew, they could all have been written on a space eight feet by three and would then have required less room by one-half than was allotted to the famous Behistun inscription of the Persian Darius. Compare the amount of new or revised legislation called for in one of the United States in a single year with that of the whole Israelitish nation in a peculiar period of its history and during the space of forty years. Compare further with the same the changes that are often thought necessary in laws, made one year, by a legislature meeting the next or the second year after, under circumstances, to all appearance, quite similar, and one will be surprised not only at the condensed form but the wonderful unity and consistency of the laws of the Pentateuch."

A BIBLICAL CHECK TO BIBLE CHRONOLOGY.

BY PROFESSOR CHARLES RUFUS BROWN, PH. D.,

Newton Centre, Mass.

Strictly speaking, there is no biblical chronology; for the biblical writers do not give us a *system* of chronology, but merely detached chronological statements. For convenience, the inferences from what they say, made by different writers and combined in systems of their own, may be called biblical, inasmuch as they purport to be based on biblical passages. It must be remembered, however, that these inferences have no absolute authority for us, and it is an open secret that no scheme has yet been devised which has not contradicted some statements made by the Bible. If learned men have failed to discover a system reconcilable with the Bible and have differed in the inferences they have drawn from it, it becomes a very grave question in our own interpretations of the Bible what to do with a statement involving chronology. One canon is certainly sound. If by an inference from some biblical passage we reach a conclusion which seems on other accounts improbable, positive evidence in the Bible itself against this conclusion will justify us in saying that the inference was wrong. Take a case in point—the

familiar statement in 2 Kings 18:13. It would seem from 18:1,10, if we suppose the fall of Samaria occurred in B. C. 722, as if Hezekiah came to the throne in or about the year 727. In that case (according to 18:13) the invasion of Sennacherib would fall in or about the year 714 B. C. It appears, however, from the external history of the time that this last event occurred considerably later than this.* Is there any biblical evidence that Hezekiah's reign did not begin in 727, as supposed? There is. Let the reader examine for himself 2 Chron. chs. 29-31, without chronological presupposition and without the aid of commentaries, and say whether all the events there narrated did not occur in the first year of Hezekiah's reign and *after the captivity of the ten tribes*.† If so, the first year of Hezekiah must have been later than 722, and may have been 714, as seems to be demanded by the Assyrian records. The writer has spoken of this, to show once again how, by a careful examination of the Bible, supposed contradictions with settled facts may be eliminated.

* See the careful and convincing argument of Schrader, in *Die Keilinschriften u. d. Alte Test.* pp. 313-317, who places it in 701 B. C.

† After preparing the above, the present writer noticed with pleasure the recognition of these facts by J. Schwartz, in the *Bib. Sac.* for Jan., 1888, p. 69, whose article is referred to and perhaps too summarily condemned in the March *STUDENT*.

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and
G. S. BURROUGHS (Amherst College).

THIRTY-FIRST STUDY.—THE PROPHECY OF MICAH.

[The material of this "study" is furnished by Professor Burroughs. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. The Book of Micah resembles in many particulars that of Hosea. It is a summary of an extended prophetic activity in Judah, while the Book of Hosea summarizes a lengthy ministry in Israel. Like Hosea, it is abrupt in its transitions, sharp in its contrasts, abundant in its imagery, often obscure in its details. Like Hosea, it also commingles, in a striking manner, severity and tenderness. For these reasons, its comprehension appears, at the outset, difficult to the student. But patient labor in its study will meet a sure reward. Its unity, as an organic whole, is much more marked than in the case of Hosea.
2. The prophet Micah was the contemporary of Isaiah. These two, laboring together in Judah, in the Assyrian period, have much in common in their historical situation, in their mission, in their ideas and their expression of them. The study of the prophecy of either casts much light upon that of the other. Particularly does the prophecy of Isaiah, because of its greater fullness, illustrate and light up that of Micah. In all probability the latter leaned not a little upon the former, and was largely influenced by him.
3. The peculiar glory of the Book of Micah is its Messianic prophecy, especially that regarding the person of the Messiah. In the description of the Ruler from Bethlehem the book finds its culmination. The positive, explicit and personal character of its Messianic prediction places the Book of Micah in a central position in the development of prophecy in Judah.

II. THE BIBLICAL LESSON.*

1. *Read, slowly and thoughtfully*, in the Revision, the Book of Micah, and endeavor to grasp its general and leading thoughts. Consider the following questions:
 - (1) Where do you find *marked* breaks or transitions in the thought of the book? Into what larger sections would you divide it, by means of these breaks, for convenience in study?
 - (2) What less important transitions do you discover in these larger divisions? How would you subdivide them into smaller portions?
 - (3) Having indicated those portions of the book which contain *denunciation*, and also those portions which present *consolation*, *hope*, or *promise*, how do

* The following literature may be consulted: Delitzsch, "Messianic Prophecies," § 44; "O. T. Hist. of Redemption," § 57; von Orelli, "O. T. Prophecy," pp. 305-311; Briggs, "Messianic Prophecy," pp. 180, 181, 216-219; Geikie, "Hours with the Bible," vol. 4, pp. 351-368; Cambridge Bible for Schools and Colleges, "Micah," T. K. Cheyne; Pusey, "Minor Prophets;" Keil and Delitzsch, "Minor Prophets," "Micah," C. F. Keil; Lange's Com., "Micah," Paul Kleinert and George R. Bliss; Smith's Bible Diet., "Micah."

these divisions stand related, in general, to those previously made? Having compared the two, arrange the former with reference to the latter, considered as major divisions.

2. *Re-read* chs. 1 and 2, and consider the following matters:

- (1) Does judgment or mercy preponderate? Portions devoted to each?
- (2) Omitting the superscription, (a) how many verses are occupied with a threat of punishment? (b) How is the judgment of Jehovah represented? (c) What are the leading figures employed? (d) What is the cause of Jehovah's self-manifestation in judgment? (e) What is the special sentence against Samaria? (f) What is the relation of Samaria's sin and sentence to the general message of the book?
- (3) (a) Which remaining verses of ch. 1 contain the prophet's lamentation, together with its cause? (b) Whom has the prophet in view in this portion of the chapter? (c) What is the form of his lament? (d) What lies before the seer's eye in vs. 10-16? Compare Isa. 10:28-32. (e) What use does the prophet make, in this description of the invading Assyrian army, of the signification of the names of places spoken of? Why would this be more impressive to his Hebrew hearers than to us? (f) In what section of the country were these places located? (g) How is the prophet's sympathy thus particularly aroused? See v. 14. (h) Have we an allusion to this invasion in Isa. 20:1 (cf. Isa. 10:5 seq.)? (i) With what address is the lament closed (v. 16)?
- (4) Analyze ch. 2 as follows: (a) The sin causing Jehovah's judgment, and the punishment corresponding to it. (b) The reply to the words of the false prophets (cf. Amos 2:12; 5:10; Isa. 30:9,10). (c) The sin of the people again spoken of. (d) The character of the false prophecy. (e) The prophet's word of hope. Indicate the verses which belong to these sections, severally. Does any other analysis suggest itself to you as preferable?
- (5) Read carefully vs. 12,13. (a) Meaning of "Jacob"? "the breaker"? Who is "their king"? What is the figure here? (b) The general thought? (c) Does a careful consideration of the passage seem to favor the view that we have here a sample prediction of one of the false prophets or, by a sudden transition, an utterance of promise on the part of Micah?

3. *Re-read* chs. 3-5. Consider the following questions:

- (1) How may ch. 3 be divided into three parts, (a) giving an account of the evil conduct of the nobility and their judgment, (b) announcing the punishment of the false prophets and its character, (c) describing the sins of the leaders of the people and the ruin which will be visited upon Zion as the result?
- (2) (a) What is the figure employed in (a)? (b) What condition of society is described in this chapter? (c) How does the prophet, in connection with the preceding chapters, emphasize the relation between idolatry, together with the decadence of spiritual religion, and social corruption? Cf., in this regard, Amos, Hosea, Joel. (d) What city is viewed as the centre of this corruption? (e) With what class of the people does the prophet show himself in close sympathy? How is this readily explained?
- (3) (a) What picture is given us, in (b) and (c), of the religious condition of the nation, particularly of the capital? (b) Meaning of "prepare war" (v. 5)? "Build up Zion with blood" (v. 10)? "Lean upon the LORD" (v. 11)? Compare v. 12 with Jer. 26:16-19 and 2 Kgs. 18:4 seq. (c) From this comparison, when do you locate the condition of religious affairs described in this chapter?

4. Make a special study of the Messianic prophecies of chs. 4, 5, in the following manner:

- (1) Consider the prediction of 4:1-4. (a) Compare Isa. 2:1-4.* (b) Meaning of "in the latter days"? "established in the top of the mountains"? Is the idea here presented that of a physical transformation, so that the temple-mount will be visible to all nations? See Zech. 14:10; Ezek. 40:2. Is the prediction, therefore, symbolic in form? (c) What are the blessings that go forth from Jehovah to the nations? What is the result of these changed conditions? (d) What is the relation of v. 5 to vs. 1-4? Have we here a reversion, in the prophet's mind, to the existing situation of his time?
 - (2) Consider the portion 4:6,7. (a) Meaning of "in that day"? Compare 2:12; also Isa. 24:23; Zeph. 3:19. (b) What is the general sense of the passage?
 - (3) Consider the prediction 4:8-13. Compare Amos 9:11-15, also Joel 3:9-14. (a) Meaning of "tower of the flock"? cf. 2:12. (b) Do we find in vs. 9, 10 the punishment from which Zion shall be led forth purified? (c) Is the representation in vs. 11-13 symbolical? Does any other explanation appear preferable?
 - (4) Consider the prediction of ch. 5. (a) What is the thought in v. 1? Does this verse go with what precedes or what follows? How far is your interpretation influenced by this preference? (b) Meaning of "daughter of troops"? *Whose* "troops"? Of Judah or of her enemies? Meaning of "whose going-forth," etc. (v. 2)? cf. 7:14,15,20; also Amos 9:11; Hosea 6:3. "She which travaileth" (v. 3)? cf. Is. 7:14. "They shall abide" (v. 4)? cf. 4:4; also Amos 9:15; Joel 3:20. "Our peace" (v. 5)? cf. Is. 9:6; Zech. 9:9, 10. (c) What is the twofold destiny of Israel in relation to the nations? See vs. 7,8, "dew from the LORD;" "as a lion," etc. (d) What shall be the character of the life of the Messianic kingdom, in contrast with existing evils? see vs. 10-15. (e) How far does the prophet appear to be influenced, in the form of his utterance, by the thought of the first and simple Davidic kingdom? see also 4:8.
 - (5) As the result of the above study, summarize, in its essential statements and characteristics, the Messianic prophecy of Micah.
5. *Re-read* chs. 6, 7.
- (1) Analyze ch. 6, as follows: (a) The announcement of Jehovah's controversy with his people; (b) the plea of Jehovah; (c) the inquiry of Jehovah's people as to the method by which he may be propitiated; (d) Jehovah's reply through his prophet; (e) Jehovah's denunciation, because of the lack of conformity to his requirements.
 - (2) Analyze ch. 7, as follows: (a) The lamentation of the true Israel; (b) her confidence in Jehovah; (c) the prophetic announcement of blessing after judgment; (d) the prophet's prayer; (e) Jehovah's answer; (f) the conclusion of triumph; (g) the conclusion of praise because of the divine mercy.
 - (3) Compare these chs. (6, 7) with Hosea ch. 14. See "study" twenty-four, II. 4. (3).
6. That you may have in condensed and permanent form the result of your work upon the Book of Micah, (1) write out a short summary of each chapter; (2) unify the thought and state, as briefly as possible, the scope of the teaching of the book as a whole.

III. SPECIAL TOPICS.

1. **The Prophet Micah; his Date; his Peculiar Characteristics.** (1) Signification of the prophets name? see 7:17b, seq., specially v. 18. Inference to be drawn from his name regarding the religious character of his parentage? How is he distinguished from the prophet mentioned in 1 Kgs. 22:8 seq.?

* For a consideration of the question whether Isaiah or Micah was the original author of this prediction or whether both have quoted it from some earlier prophet, see the commentaries and introductions.

Where was Moresheth (1:1,11)? (2) How extended was the prophet's activity, as regards time, if the superscription (1:1) be accepted? Its longest duration? Its shortest? By what dates would you relatively indicate the commencement and close of this activity? Is any difficulty regarding this extended activity to be inferred from Jer. 26:18,19? (3) From your study of the book of his prophecy what do you consider to have been Micah's marked personal characteristics?

2. **The Style of the Prophet.** What of his use of irony, paronomasia, bold interrogation? What of his figures of speech? Whence derived? see 1:8; 2:12; 5:4,5,7,8; 7:14, also 1:6; 3:12; 4:3,4,12,13; 6:15; 7:1,4. How far may we see in these the impress of his surroundings and habits of life? What as to his rhythm? His diction?
3. **Comparisons with other Prophets.** (1) In what respects, citing passages, would you compare him with Amos? (2) With Hosea? (3) In what respects find similarity to Isaiah? in what respects contrasts with that prophet? What influence of Isaiah upon Micah would you note after a study of both prophets?*

THIRTY-SECOND STUDY.—THE PROPHECY OF NAHUM.

[The material of this "study" is furnished by Professor Barroughs. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. The prophecy of Nahum finds its place at the close of the activity of Isaiah and Micah. It fittingly concludes the prophecy of the Assyrian period in Judah. Taking its stand upon the character of Jehovah, it emphasizes his justice toward the heathen world-power, as represented in Assyrian Nineveh. The character of Jehovah must condition his attitude and action toward the heathen, as well as toward Israel-Judah. Herein is found hope and comfort for his people.
2. The comparatively recent explorations in the East, uncovering the site and bringing to light the contemporary history of this heathen capital, together with the continued advance in Assyrian researches, cannot but render the study of this book peculiarly interesting and instructive. Nineveh, uncovered from her mounds, stands before us as she was in the days of the prophet. Thus "the Bible and the Monuments" are mutually interpreting one another.
3. The attention of the student is particularly called to the Book of Nahum as a specimen of Hebrew literature. Those who are interested in the literary study of the Bible may well devote themselves to a careful consideration of the form of this book. Such as can, even with effort, read it in the original, should endeavor to do so. Its striking beauties, however, may be quite thoroughly comprehended by a study of the English text of the Revision, aided by the suggestions of an appreciative student of the Hebrew.†

* The following list of passages for comparison is taken, with alteration, from Cheyne's "Micah," Introd. p. 12; Micah 2:1,2 with Isa. 5:8; Micah 2:6,11 with Isa. 30:9-11; 28:7; Micah 2:12; 4:7 with Isa. 10:20,21; Micah 3:5-7 with Isa. 29:9-12; Micah 3:12 with Isa. 32:14; Micah 5:2,3 with Isa. 7:14; Micah 5:5 with Isa. 9:6; Micah 5:9-15 with Isa. 2:6-21; Micah 6:6-8 with Isa. 1:11-17; Micah 7:7 with Isa. 8:17; Micah 7:12 with Isa. 11:11, etc.

† Particular attention is called to the *Hebrew* (now *O. T.*) *Student* for October, 1882, containing the Hebrew text of Nahum, with translation of the same, together with translation of the Septuagint, Targum and Vulgate texts, the work of the "translating committee" of the exegetical class of the Hebrew Summer School of 1882. The form of the book is well brought out by Kleinert, Lange's Com., "Nahum." Consult also the literature given below.

II. THE BIBLICAL LESSON.*

1. *Read, carefully*, in the Revision, the Book of Nahum, noting particularly the glowing descriptive style of the prophet. Observe his metaphors. Exercise the imagination as you read. Mark, as you proceed, such passages as are not clear. At the conclusion of your study of the biblical lesson, if these have not cleared themselves up, after thought has been bestowed upon them, consult a good commentary.

Answer, from your reading, the following questions :

- (1) Is the book one connected prophecy? Do the chapter-breaks indicate suitable divisions of the text for convenience in study? Do these divisions fall in with turns in the prophet's thought?
 - (2) Considering the several chapters as separate, consecutive portions; (a) What is the relation of the first to the two following? (b) What the relation of the second to the third? What contrast do you find between them? (c) What the relation of the third to the two preceding? Wherein does it appear to be a fitting conclusion to the progress of the book?
 - (3) What, in short, is the character of "the burden of Nineveh"? How would you briefly describe "the vision of Nahum (1:1)"?
2. *Re-read* ch. 1. Make a particular study of the following points :
- (1) In what portion of this chapter is the character of Jehovah set forth? In what twofold manner is it represented? What is the basis of the prophet's declaration regarding Jehovah? See v. 1, cf. Exod. 20:5; 34:14; Deut. 4:24. In the description of Jehovah, the judge, what images, drawn from nature, are employed? See (a) 3b; cf. Micah 1:2,3; Ps. 83:15; (b) v. 4; cf. Joel 1:18 seq.; Isa. 33:9; (c) v. 5; cf. Amos 9:5; Micah 1:4. Notice the general influence of the Psalms upon the prophet's expression.
 - (2) In what following verses is the application made of the relation of this character of Jehovah to the case of Nineveh, (a) by special reference to evils lately suffered from the Assyrians, (b) by direct announcement, first to Judah and then to Assyria? How complete and how extensive is the destruction thus announced?
 - (3) What is the figure at the conclusion of the chapter (v. 15)? What may we infer, from the statements here found, as to any recent invasion and its effects?
 - (4) What is the probable meaning of vs. 9b, 10? How do you interpret vs. 11, 12? Are we to think of a definite individual here? If so, can we determine whom? In v. 14 does "thee," refer to an individual or to the city Nineveh, as representing heathen world-power?
 - (5) Do we find in ch. 1 a fundamental principle stated, viz., that righteousness is supreme in world-history? Show the relation of this thought to the special statements of this chapter and those which follow. Is it repeated in the course of these chapters? Where and how?

* The following literature may be consulted: Delitzsch, "O. T. Hist. of Redemption," § 60; von Orelli, "O. T. Prophecy," p. 311 seq.; Geikie, "Hours with the Bible," vol. 5, pp. 115-125; Keil and Delitzsch, *Minor Prophets*, "Nahum," C. F. Keil; Lange's Com., "Nahum," Paul Kleinert and Charles Elliott; Pusey, "Minor Prophets;" Smith's Bible Dict., "Nahum." The literature illustrative of the Book of Nahum is very extensive. The student is referred to Lange's "Nahum," *Introd.*, and particularly to "The Literature of Biblical Assyriology," O. T. STUDENT, Feb., '88, Twenty-first Inductive Study, p. 195. From these extended lists, he may select such books as may be suited to his reading and may be accessible.

3. *Re-read* ch. 2.

- (1) Would you characterize this chapter as peculiarly a "vision" of the prophet? How would you divide it so as to bring out the following scenes: (a) the gathering of the hosts about the doomed city; (b) the preparation for the defense and the panic connected therewith; (c) the capture of the city, the flight and the taking of the spoil; (d) the exulting shout of triumph; (e) the cause of this destruction.
- (2) Is this description such as to lead us to conclude that the prophet had seen Nineveh? or, is it general in character, based upon current information regarding the city and such knowledge as might have been obtained from having seen the Assyrian army during their invasion of Judah?
- (3) What is the probable meaning of vs. 6-8a? How do you interpret "Huz-zab" (v. 7)?

4. *Re-read* ch. 3.

- (1) Does the prophet, in this chapter, return to the realities of the present, uttering his denunciation against Nineveh, on the basis of the principle laid down in ch. 1?
- (2) Do you, however, find a connection between the latter part of ch. 2 and ch. 3, viz., (a) 2:11,12, Nineveh, the enemy of mankind, and 3:1-4; (b) 2:13, Nineveh the enemy of Jehovah, and 3:5-7.
- (3) Analyze the chapter as follows: (a) Nineveh the enemy of man, therefore her destruction is seen; (b) Nineveh the foe of Jehovah, therefore her destruction is sure; (c) greater No-Amon could not escape, therefore Nineveh cannot; (d) all resistance is hopeless; (e) the conclusion, the wicked oppressor, destroyed, is unmourned.
- (4) Make a study of the figures employed in this chapter; consider carefully their meaning and connection; with the aid of marginal references, note similar figures in Scripture, observing in what books they occur.
- (5) Wherein is found the message of the Book of Nahum to men of all time?

III. SPECIAL TOPICS.

1. **The Prophet; his Birthplace; his Date.** (1) Signification of the prophet's name? See 1:12b,13. Why was the book one of "consolation" to Judah? (2) What locations have been assumed as the prophet's birthplace? Do there appear to be any reasons of moment for its location in Assyria? Does the imagery of the book, together with its general character, appear on the contrary, to indicate a Palestinian location for its author? Considering the date of the book (see below), would you incline to consider "the Elkoshite" a man of Judah? (3) What appears to be the date of the book, judging from internal evidence. (a) the condition of the Assyrian power, (b) the allusions to invasions and their effects, (c) the reference to the destruction of No-Amon?*
2. **The Style of the Prophet.** What may be said as to the prophet's diction? What are the marked characteristics of his style? Do you find energy, beauty, clearness in his poetry? Compare with the Book of Joel. What

* The sack of Thebes referred to is conjectured to be its taking by Assurbanipal, known from the Assyrian records and located about 660 B. C. The prophecy of Nahum can hardly be placed earlier than under Hezekiah, after the departure of Sennacherib from Judah; its location in the times of Manasseh seems to fall in well with all the evidence in the case.

as to the connection of thought with thought, throughout the book? What as to the effect of the book as a whole upon the reader?

3. **Comparison with the Book of Jonah.*** Make a careful comparison of the Book of Nahum and that of Jonah. (1) What is the theme of prophecy in both cases? (2) What is the contrast brought forward in the Book of Jonah? If Nineveh be spared, what shall be the fate of Israel, unrepentant? What is the contrast in the Book of Nahum? If Nineveh, the wicked world-power perish, how great is the security of the people of Jehovah, trusting in Him (v. 7)? Contrast Jonah's message to Israel with Nahum's message to Judah. What cause for the contrast is found in the diverse character of the kingdoms? Show how the moral government of Jehovah is set forth in the combination of the messages of these two books.

* See the twenty-second study.

OLD TESTAMENT NOTES AND NOTICES.

An interesting series of articles by Prof. Wallace W. Lovejoy of the Reformed Episcopal Divinity School, upon "the historical study of the Bible" has begun to appear in the *Episcopal Recorder* (Phil.). The series will include five articles.

The details of the Babylonian expedition from the University of Pennsylvania have now been arranged. Professor Peters, the Director, and Dr. Robert F. Harper, who has been assigned the second position in the expedition, will leave this country about the middle of June. Their summer will be spent in London, Berlin and Constantinople making preparations. It is their plan to reach Bagdad about October 1st.

It is announced that two sessions of the Hebrew School, each of three weeks, will be held at Chautauqua, N. Y., beginning respectively July 5th and July 26th. While these schools are not under the direction of the American Institute of Hebrew, they are, however, conducted in person by Professor Harper, the Principal of the Schools of the Institute. He has arranged to be present at both schools during their entire session, and will be aided by Professors Sylvester Burnham, D. D., Hamilton, N. Y.; J. F. McCurdy, D. D., Toronto, Can.; D. A. McClenahan, M. A., of Allegheny City, Pa.; Revere F. Weidner, D. D., Rock Island, Ill.; and F. K. Sanders, New Haven, Conn.

Of late years, there has been a rather wide spread misunderstanding as to the position of the elder Delitzsch on the Pentateuchal question. It has frequently been said that he has become a convert to Wellhausenism. The recent publication of his new Genesis commentary shows conclusively how erroneous and unjust such a view is. It is true that he has adopted the theory that the Priest Code is the latest element in the stratification of the Pentateuch, and thus on the historical order of the various codes he does agree with so much of the literary hypothesis that underlies the Wellhausen reconstruction of Israel's religious history. But nearly all critical scholars on the continent accept this re-arrangement of the documents; and they do not thereby adopt the anti-biblical superstructure of the radical school. The literary problems involved are one question, and the theological, are another. Delitzsch's scholarship is so eminently Christian in spirit that it would be spiritual suicide for him to adopt the radical views. He is still the same devout believer in the inspired Word that he always has been, notwithstanding that on a question of literary criticism he has changed his views materially. That on a leading literary point he agrees with Wellhausen is a fact: that he had adopted the latter's reconstruction hypothesis, is fiction.

One of the strongest coincidences in the history of theological research is the fact that Joseph Rabinowitch, the leader of the Jewish-Christian movement in Southern Russia, without being influenced at all by modern Pentateuchal discussions, and indeed not even knowing of them, has independently and by a method of his own, reached conclusions that essentially agree with the newer phases of this perplexing problem. By studying the contents of the Pentateuch, in so far

as these influenced the religious development of the children of Israel, particularly their relations to Christ and Christianity, he has come to the conviction that the Pentateuch contains two legislations, an earlier and prophetic one, and secondly a later and priestly one. The genuine and original spirit of Mosaism is represented in the older legislation of the Book of the Covenant and of Deuteronomy, while the Elohistie legislation of the middle books, i. e. the Priest Codex, was added later. The latter he regards as unprophetic in character, and its one-sided observance by the later Jews led to their rejection of Christ as the fulfillment more of the older and prophetic legislation. These views he has elaborated in a work called *Horeb and Sinai*, which he has circulated in manuscript form among some of his friends, and of which we have an account in his recently published autobiographical sketch. Horeb is for him the sign of the older prophetic legislation and Sinai for the later priestly. In a second part of this work he proposes to give the philological and other reasons for this analysis.

➤BOOK:NOTICES.◀

THE BIBLE, THEOCRATIC LITERATURE.*

The aim of the book is to explain "the point of view" from which, in the judgment of the author, the Bible should be approached, namely, the historical. It includes parts of lectures delivered to two different bodies of theological students in Birmingham and Edinburgh.

In opening, a brief but interesting resumé of the history of interpretation as related to inspiration is given, with the purpose of showing how many modern theories of inspiration are of comparatively recent date. In the remainder of the book the Hebrew nation is considered in relation to its special mission, and the character and true method of dealing with their literature is expounded. The view taken by the author is quite liberal. His style is clear and interesting. There is no other book that covers in so excellent a way the same ground. To those who are not satisfied with the more conservative theories of inspiration, and to all who wish to know what view of the Bible is taken by many of the best modern critics and yet do not care to examine the more elaborate works on the subject, this will certainly prove extremely valuable. The attitude of the writer is reverent and not over confident as to the infallibility and originality of his ideas. It certainly merits a wide circulation among all intelligent Bible students.

THE BOOK OF JOB.†

The time will never come, *should never come*, when men will cease to write on this the greatest of the world's literary works. Two volumes, one from an American, the other from an English pen, lie before us. The one is a commentary; the other a course of lectures delivered in Westminster Abbey. Both acknowledge the superiority of the Revised Version and use it as a basis. Both are intended "to answer the demand for a plain combination and re-statement of the best results of modern criticism and exegesis upon this remarkable Old Testament poem, such as shall meet the wants of intelligent but not technically scholarly readers, who use their English vernacular." Both build on Ewald, Delitzsch and Davidson. Both accept a comparatively late date for the book. Both are written in accordance with modern methods of interpretation. Both will be found attractive, suggestive and helpful.

* THE BIBLE, AN OUTGROWTH OF THEOCRATIC LIFE. By D. W. Simon. 8vo, pp. 219. Price, \$1.50. Edinburgh: T. & T. Clark.

† THE BOOK OF JOB, with an expository and practical commentary, enriched with illustrations from some of the most eminent modern expositors, and a critical introduction. By Daniel Curry, D. D., LL. D. 8vo, pp. 302. Price, \$1.75. New York: Phillips & Hunt.

LECTURES ON THE BOOK OF JOB, delivered in Westminster Abbey. By the very Rev George Granville Bradley, D. D., Dean of Westminster. 8vo, pp. 333. Price, \$1.90. Oxford: Clarendon Press. New York: Macmillan & Co.

CORRESPONDENCE SCHOOL OF HEBREW.

The Correspondence School page gave place in the February number of the STUDENT to the Principal's Report. In the March number it was crowded out by other matter. This number, therefore, contains reports for the last three months.

The following have become members in various courses of the Correspondence School since the last report:

Rev. L. C. H. Adams, Pleasantville, N. Y.; Rev. H. S. Atchison, Avery, Iowa; Rev. J. H. Babbitt, West Brattleboro, Vt.; Rev. E. H. Barnett, D. D., Atlanta, Ga.; Rev. W. Beale, Clarkton, Mo.; Rev. W. D. Bene, Grenada, Miss.; Miss Frances Blackburn, Oxford, England; Rev. H. A. Bourland, Belton, Texas; Rev. J. T. Bowell, Maple Bay, Vancouver Island, B. C.; Rev. Henry Branch, Ellicott City, Md.; Rev. J. F. Clarkson, Osborn, Mo.; Miss E. S. Colton, Farmington, Conn.; Rev. J. R. deW. Cowie, Waterford, New Brunswick, Can.; Rev. G. J. Crandall, North Loup, Neb.; Rev. A. B. Curry, Gainesville, Fla.; Rev. D. F. Davies, Glendower, Ohio; Mr. W. F. Davis, Suffolk Jail, Boston, Mass.; Rev. D. T. Denmau, Hannibal, Mo.; Rev. J. W. Easley, Onancock, Va.; Rev. T. M. Evans, Frostburg, Md.; Rev. B. W. Fielder, Hendersonville, N. C.; Rev. S. J. Gamertsfelder, Cleveland, Ohio; Rev. A. H. Gjevne, Clay Banks, Wis.; Rev. A. H. Heath, New Bedford, Mass.; Rev. John Howland, Guadalajara, Mexico; Rev. Robt. Lloyd Jones, Retford, Notts., England; Rev. S. E. Jones, Wheeling, W. Va.; Rev. M. R. Kirkpatrick, Clover, S. C.; Rev. A. D. Knapp, Cleveland, Ohio; Rev. Benj. Labaree, D. D., Marietta, Ohio; Mr. Joseph Landow, Alfred Centre, N. Y.; Rev. W. W. Lovejoy, Palmyra, Mo.; Rev. M. Marshall, Kalida, Ohio; Rev. James McAdie, St. Andrews, Quebec, Can.; Rev. J. D. McGillivray, Clifton, Nova Scotia, Can.; Rev. D. B. McLeod, Kinross, Prince Edward Island, Can.; Mr. T. E. Moffat, New Wilmington, Pa.; Rev. G. T. Newcomb, Minneapolis, Minn.; Mr. J. S. Norgaard, Osceola Mills, Wis.; Rev. B. A. Pendleton, McDowell, Va.; Rev. G. A. Place, Ph. D., Slaterville, N. Y.; Miss C. Quinlan, Dutton, Mich.; Rev. F. P. Ramsay, Wetheredville, Md.; Rev. G. H. Rout, D. D., Versailles, Ky.; Rev. J. H. Simpson, Brucefield, Ont., Can.; Rev. C. F. Sitterly, Ph. D., Chester, N. J.; Miss E. R. Sterling, Bridgeport, Conn.; Rev. J. N. H. Summerell, Tarboro, N. C.; Rev. G. C. Tenney, Melbourne, Australia; Rev. O. F. Thayer, Marlboro, Vt.; Rev. C. W. Trawick, New Orleans, La.; Rev. C. C. Upton, Aurora, Texas; Rev. A. A. Von Iffland, Bergerville, Quebec, Can.; Miss M. Whitney, New York City; Rev. R. B. Willis, Oxford, N. C.; Rev. F. H. Wright, Hillsburg, Nova Scotia, Can.

Of the fifty-six new members of the school thirty-one are in the Elementary Course, twelve

in the Intermediate, five in the Progressive, and eight in the Advanced. They represent twenty-four States, six Provinces, and three foreign countries. Three report themselves as Baptists, seven as Congregationalists, three of the Church of England, two as Lutherans, eight of the M. E. Church, two of the M. E. Church South, five of the Northern branch of the Presbyterian Church and twelve of the Southern, two as Seventh Day Baptists. The Associate Presbyterians, Cumberland Presbyterians, Evangelical Association, Reformed Episcopalians, Seventh Day Adventists, United Presbyterians and Wesleyan Methodists each have one representative. From these facts it will be seen that the cosmopolitan character of the school is fully maintained.

Never before in the history of the school has the work done been of so high a character. This is shown by the unusually large number of perfect papers which have been received. The following shows the number sent by each person: Rev. E. H. Barnett, D. D., Atlanta, Ga., 2; Rev. J. Chapple, Bradley, Eng., 1; Rev. C. G. Crooks, Richmond, Ky., 5; Rev. T. F. Day, American Fork, Utah, 3; Rev. G. L. Deffenbaugh, Lewiston, Idaho, 1; Prof. Holmes Dyingier, Newberry, S. C., 9; Rev. H. M. Henry, Allegheny, Pa., 1; Rev. P. H. Hoge, Wilmington, N. C., 1; Mr. S. D. Lathrop, Richmond, Mich., 5; Rev. B. A. Pendleton, McDowell, Va., 2; Rev. J. F. Steele, Anand, India, 2; Rev. J. T. Whitley, Elizabeth City, N. C., 2; Rev. J. H. Worcester, D. D., Chicago, Ill., 1; Rev. S. E. Young, Princeton, N. J., 3.

The graduates since the last report are as follows: Rev. Wm. Barrows, Oxford, Pa.; Rev. P. T. Bohbäck, Hyrum, Utah; Rev. C. J. Burton, Berlin, Ill.; Rev. J. G. Cowden, Polo, Ill.; Rev. Ira D. Darling, Sheffield, Pa.; Rev. T. F. Day, American Fork, Utah; Rev. B. A. Dean, Harrisville, N. H.; Rev. J. Dyke, Winnipeg, Manitoba; Rev. S. L. Gillespie, Box Elder, Utah; Rev. E. C. Gordon, Salem, Va.; Mr. A. M. Hilliker, Faribault, Minn.; Rev. H. M. Hopkinson, Perkinsville, Vt.; Rev. C. G. Hudson, Anderson, Ind.; Mr. W. B. McIlwaine, Princeton, N. J.; Rev. B. W. Mebane, Dublin, Va.; Rev. E. T. Miller, Halifax, Nova Scotia; Rev. J. W. Moore, Gustavus, Ohio; Rev. J. F. Morgan, Freehold, N. Y.; Miss S. P. Morrison, Bloomington, Ind.; Rev. Wm. Moses, Jeanesville, Pa.; Mr. Wm. Murchie, Princeton, N. J.; Rev. T. J. Packard, Croome, Md.; Miss Clara Pierce, American Fork, Utah; Mr. A. A. Quinlan, College Mound, Mo.; Rev. N. L. Reed, Palisades, N. Y.; Rev. W. J. Sproull, Mars, Pa.; Rev. M. Stevenson, Monmouth, Ill.; Rev. J. H. Vorce, Essex, Conn. Of these, fifteen completed the Elementary Course, ten the Intermediate, and three the Progressive.

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

- First Book of Samuel.* By W. G. Blaikle. 8vo. 7s. 6d.
Second Book of Samuel. By W. G. Blaikle. 8vo. 7s. 6d.
Forbes's Studies on the Book of Psalms. Edited by J. Forrest. 8vo. 7s. 6d.
The Story of the Psalter. By H. A. Glass. 8vo. 5s.
Inspiration and the Bible. By R. F. Horton. 8vo. 6s.
History of the People of Israel till the Time of King David. By E. Renan. 8vo. 14s.
Isaiah, his Life and Times. By S. R. Driver. 8vo. 2s. 6d.
Delitzsch's Biblical Commentary on the Psalms. Vol. II. Translated by D. Eaton. 8vo. 7s. 6d.
Die Alexandrinische Uebersetzung d. Buches Hosea. Ein Beitrag zu den Septuaginta u. der Auslegg. d. Propheten Hosea. Heft I. By L. Treitel. Karlsruhe: A. Bielefeld, 1887. pp. 221.
Criticism, Exegesis and Interpretation of Scripture References. By J. J. Moss. Cincinnati: Standard Pub. Co., 1887. 8vo., pp. IV, 261. \$1.00.
Lectures on the Book of Job, delivered in Westminster Abbey. By G. G. Bradley. London: Froude, 1887. 8vo., pp. 330. 7s. 6d.
Commentar zur Genesis. By G. W. Gossrau. Halberstadt: 1887. 8vo., pp. 390. M. 7.50.
Russische Ausgrabungen in Jerusalem. 2 Briefe an Herrn Prof. Dr. H. Guthe in Leipzig. 2 Aufl. By B. Mansurov. Heidelberg: Koester, 1888. 8vo., pp. 24. M. 1.
Beit el Makdas, oder der alte Tempelplatz zu Jerusalem; wie er jetzt ist. Mit e. Anhang u. artist. Beilagen. Nr. 1 bis 4. By C. Schick.

- Jerusalem, 1887. [Stuttgart: J. F. Steinkopf.] 8vo., pp. VI, 174. M. 5.
La biblia e le scienze profane: lezioni. By A. Berta. Torino: G. Speirani, 1887. 8vo, 182.
Etude d'archéologie juive et chrétienne. 1re série. By D. Kaufmann. Paris: libr. Leroux, 1888.

ARTICLES AND REVIEWS.

- La philosophie de Qohélet.* II. By A. Revel in *Revue de théol. et de philos.* 1888, I.
Ueber das Adlergesicht in der Apokalypse des Esra. By A. Dillman in *Sitzungber. d. K. Preuss. Akad. d. Wiss. zu Berlin*, 1888. pp. 215, 237.
Zur Stelle Richter, 14, 9. By Krummel in *Der Beweis des Glaubens*, Feb., 1888.
Nehemiah's Night-Ride. By G. S. Clair in *Palestine Exploration Fund.* Jan., 1888.
The City of David. III. *Zion, South not North of the Temple.* By W. F. Birch. *Ibid.*
Sepulchres of the Kings. By G. S. Clair. *Ibid.*
The Samaritans, their Numbers and the Ancient Copy of the Law. By G. S. Clair. *Ibid.*
The Prophet Joel. By A. B. Davidson in *Expositor*, March, 1888.
Advice about Commentaries. I. *The Pentateuch and Joshua.* By C. H. H. Wright. *Ibid.*
Die biblische Literatur des Jahres 1887. By O. Zöckler in *Ztschrift. f. kirchl. Wissenschaft u. kirchl. Leben*, 1888. Heft. 1.
Our Religious Inheritance from Israel. II. Editorial in *Andover Review*, March, 1888.
Archæological Notes. By J. P. Taylor. *Ibid.*
Kellogg's Abraham, Joseph and Moses in Egypt. By J. P. Taylor. *Ibid.*
German Theological Literature. By A. C. McGiffert. *Ibid.*

❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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No. 9.

WE will grant that, in most cases, articles written on "the study of Hebrew," "the advantages of the study of Hebrew," and kindred topics, are scarcely worth the reading; but we are confident that no one will regret having read the paper of Professor Mathews on "the Rhetorical Value of the Study of Hebrew," published in this number. There is no exaggeration in the statements made. And after all, why not study Hebrew? With Summer Schools, and Correspondence Schools, there is assuredly no lack of opportunity. What is needed on the part of those who have not hitherto taken up this work? Three things: (1) A little time, one hour a day; (2) a little grace, to overcome apparent obstacles; (3) a little "grit," to enable them to hang on. *This is all.*

THE question of publishing a portion of the Hexateuch in different kinds of type in order to indicate clearly to the eye the character of the several documents of which it is thought by many to be composed, proves to be a more serious matter than was at first contemplated. The way does not at this date seem clear for the publication of such material. It is a prevailing opinion that the result would be injurious rather than helpful. The STUDENT has been established and carried on in order to aid the cause of biblical study. It will not knowingly adopt a policy, or undertake a work which, in the judgment of its friends and of the friends of biblical study, would prove detrimental to the cause at large. The June STUDENT will contain a symposium in which many of the most noted divines and professors will participate; the question considered will be the advisability, under all the circumstances, of publishing in the journal such an exposition of the Pentateuchal subject as was proposed in our last number by the Rev. Mr. Nordell. In connection with this symposium the decision of the editor will be announced.

THE following protest against an editorial in the last STUDENT deserves consideration:—

I feel moved to utter a mild protest against some statements of fact made on page 242 of the STUDENT. I do not believe that children of Christian families study the Bible less than children in like circumstances did fifty years ago. On the contrary, comparing families of any sort with families of the same sort, I am sure that there is more Bible study among children than there used to be. There is less committing of verses to memory; there is less of "reading the Bible through;" there is less use of the Bible as a school reading book; and there is more discussion of topics, and more illustration, and more studying about the Bible. With the men who come to Auburn, the ignorance of the Bible is like their ignorance of everything else; the training they have had has driven them to the hasty study of multitudes of details, while they have no store of facts fixed in their memories, that they can call up and use on occasion. I think there is a good deal in this that is mistaken; but I see no particular difference between the knowledge of the Bible shown by these men, as a rule, and their knowledge of English grammar, for example, or of arithmetic.

WILLIS J. BEECHER.

Auburn, N. Y.

It is, of course, not a question of opinion, but of fact. Is there to-day the home Bible training which was to be found fifty years ago? Let the "elders" speak. If the amount is the same, and the results so different, we would better examine closely our present methods.

THE STUDENT is always ready to hear both sides, and if found napping, to make open confession. Another "protest" has been presented:—

An editorial in the OLD TESTAMENT STUDENT for March contains these words: "Is it necessary to go far in order to ascertain the result of a too strict adherence to the *word*? Do we not see this, clearly, in the conceptions of Scripture current in our Savior's time? This state of things was the natural, indeed the inevitable, outcome of the method of Scripture study employed in the preceding generations."

Waldemer Schmidt calls the conceptions of Scripture current among the Rabbis "arbitrary and artificial;" De Wette alludes to them as "phantastic;" Diestel criticises them as "atomistic;" Strack says they "were often incorrect," due "not to exegesis so much as eisegesis." The fault with the current conceptions of Scripture in our Savior's time was then by no means "a too strict adherence to the word." The Pharisees were not charged by the Lord with magnifying the letter of the Scriptures. Their punctilious tithing he allows, saying, "These things ought ye to have done," but their neglect of the weightier matters of the law he reproves. He exhorts them to search the Scriptures and asks them: "Why do ye transgress the commandment of God by your tradition?" "Full well ye reject the commandment of God that ye may keep your own tradition...."

making the word of God of none effect through your tradition." It was nothing in the Old Testament, but the traditions of the elders, which led the Pharisees into hostility to the Savior. "These traditions," Meyer says (commentary on Matt. 15), "were esteemed by the Jews more highly than the written law." Diestel, in the following passage, plainly shows that the scribes and Pharisees rejected the Messiah not because they studied the prophecies concerning him, but because they did not study those passages. It was not literal fidelity, but literal neglect that led them to reject the Savior.

"The very picture of the Messiah bore many contradictory features; it was rather a popular sentiment than a school theorem, and therefore direct appeal to particular passages of the Old Testament was not common in the circles of the scribes. However, there is much reason for saying that at least the simple believers in Israel, whose hope of the Messiah rooted itself in religious needs, appealed to a series of passages of the Old Testament which *the schools left unnoticed*. Such faith of the congregation may have been the hidden bridge to Christianity—the little bud which unfolded large and glorious in the new Kingdom of God."

W. W. EVERTS, JR.

Haverhill, Mass.

All that our correspondent declares concerning the pre-eminence of tradition among the Jews in our Savior's time is most true. The conception of Scripture current among them was a degraded and a degrading one. But whence came that conception? Its seeds were planted in Ezra's time. The devotion to the study and interpretation of the law that characterized his age was perverted by succeeding generations. The *words* of the law acquired a sort of sanctity. It became unlawful to divulge them to a Gentile. The sacred books were almost idolized. A "too strict adherence to the *word*" led inevitably to all kinds of allegorizing interpretations and to a multiplicity of deductions and inferences, by the growth of which in our Lord's time the spirit and power of the Scriptures were belittled. Truly said Christ, "Ye make the word of God of none effect through your tradition." From worshiping the letter of the law the step was very simple to the loss of the essential meaning and spirit. And it may be affirmed unhesitatingly that wherever the mere *word* is clothed with a similar sanctity, the outcome will be equally disastrous to the true conception and right use of the Scriptures. "Too strict adherence" is always followed by too great laxity. What is at first wrongly exalted will soon be basely dishonored. The truth of our previous statement could not be more clearly exemplified than in the evidences contained in the above letter.

THE RHETORICAL VALUE OF THE STUDY OF HEBREW.

BY PROF. SHAILER MATHEWS, M. A.

Colby University, Me.

In addition to the importance which the study of Hebrew possesses as an aid in the interpretation of the Holy Scriptures, it has also a purely rhetorical value. Especially will it prove of service to the preacher in offsetting those tendencies to involved constructions which come naturally from the peculiar literary atmosphere in which he has been educated.

Besides the three fundamental qualities which all good composition must possess,—clearness, force, and elegance,—the sermon, in common with all spoken discourse, especially needs simplicity, concreteness, and a conversational intensity.

The study of Hebrew will aid in acquiring these three qualities.

1. Simplicity. Both the words and the sentence in Hebrew are exceedingly simple. The language is in fact the kindergarten tongue of literature. Except in proper nouns, words joined by the hyphen, and the possible exception of nouns formed by the addition of prefixes and suffixes, the Hebrew has practically no compound words. In this it differs widely from all Indo-Germanic languages. While this lack may give the Hebrew a certain abruptness of expression, and render it incapable of concisely defining the subtler shades of abstract thought, it has at the same time given it an almost childish *naïve* diction. If a complex thought is to be expressed, requisition is made to a sentence and not to a single polysyllabic word.

Such simplicity in vocabulary could not fail to be accompanied by simplicity in the structure of sentences. Like the English the Hebrew has lost the case terminations of its nouns, and except that it indicates the object of the verb when that object is definite, it is forced to depend upon the arrangement of words in the sentence for perspicuity. As in English, also, the Hebrew atones for its loss of inflections by the use of prepositions. In its construct state it approaches the English possessive, however, only in the juxtaposition of the two terms involved.

Most Hebrew sentences are simple; or if compound, their constituent parts are few and brief. The long, involved sentence of the masters of Greek or Latin or German literature is wholly wanting. It could hardly be otherwise. The Hebrew lacks the two great supports of the complex sentence, the suspensive particle, and a highly developed use of the participle. While the style of the Psalms and Proverbs and Job may be elliptical, there are very few cases of a lengthy periodic structure. The verb and its subject are placed near each other, and any construction similar to that of the German, in which the parts of a compound verb may be distributed through a sentence, is unknown. The order of the verbal sentence, verb, subject, object, is seldom varied except for emphasis and in the circumstantial clause in which the subject comes first, although, as in all languages, broken constructions are not infrequent.

This prominent position of the verb is much more in harmony with English habits of thought than is the Greek order—an order, however, seldom found

unmodified—of subject, object, verb. The English, because of its lack of case endings, never yielded gracefully to the severely classical structure, and in fact the philosophy of style at present favors an order not unlike that of the Hebrew.

The readiness with which the Hebrew order lends itself to the English may be seen in a word for word translation of almost any passage. Take for instance Josh. 5:13,14. "And it came to pass in the being of Joshua by Jericho that he lifted up his eyes and beheld, and lo, man standing to-over against him and his sword drawn in his hand. And went Joshua unto him and said to him, For us, thou, or for our enemies? And he said, No, for I prince of the host of Jehovah now have come. And fell Joshua upon his faces to the earth and bowed himself and said to him, What, my lord, saying unto his servant?"

Here by simply adding an article or copula and with the questionable exception of the order of the verb and its subject, we have almost idiomatic English. Compare this with a similar translation from any Greek or Latin classical writer. The similarity of the Hebrew and English order of words is at once marked.

It may be thought that pleonasm and the parallelism of Hebrew poetry will tend to a tedious repetition. There is, of course, danger that a too close adherence to a double expression of thought, whether it be in synonymous or in obverse terms, will grow tedious, or, in any case, throw the writer into a rhetorical drift in which sharp, concise statement is difficult. But, as a rule, public speaking will bear a little more of the artistic expansion of the Psalms and Proverbs. Most audiences fail to catch the exact force of a statement on its first presentation.

The position of the adjective in Hebrew is similar to its regular position in the Latin. Our English idiom is too firmly fixed to be much influenced by either.

We have in the Hebrew, then, many of the elements which go to make an English sentence simple—the simple word, the close connection between the terms in the possessive construction, the absence of suspensive particles and confused participial constructions, the close connection of subject and verb, the short, straightforward sentence, and, withal, an order of words which is much like that of the English.

2. Concreteness. The secret of successful oratory lies largely in the presentation of thought in sensible form. Abstract thought and expression are doubtless marks of the highest development of intellect and language, but they are not adapted to oratory. The general tendency of the education of the preacher is toward the abstract. The severe study of logic, metaphysics, mathematics, theology, and exegesis results in an exact but unpopular style. Picturesqueness of expression is regarded as unscientific; illustration, a source of fallacy in argument. Precise definition replaces vivid description; analysis, grouping; and, too often, discussion, persuasion.

This is clearly an abnormal state of affairs. Of all men the preacher should be able to materialize thought. He stands between ideas and actions. He must convert the unseen and spiritual into that which is practical and commonplace.

How is he to gain this power? By the study of nature and of such literature as deals with things rather than with abstractions. In this respect considerable rhetorical value lies in the study of the natural sciences. The mind becomes accustomed to dealing with matter, and the thought finds exercise and recreation in passing from the rare atmosphere of words and doctrines. As a result the student's vocabulary and phraseology grows less bookish.

But the same result may be attained by appropriating the spirit of such literature as may itself be full of concrete thought. And if this literature is at the same time full of religious life, and if the concreteness of thought extends to spiritual matters, such study works a double benefit for the preacher. It not only gives but applies the element for which he seeks.

The Hebrew, in common with most of the Eastern religious literature, possesses this combination of qualities. The Jew had no metaphysics, and his language lacks even clearly defined words by which metaphysical thought of any considerable depth may be expressed. It is, of course, possible that certain words which to us express only a concrete idea had by usage acquired a technical meaning. This process is present in all languages and is not always readily detected. But the general tendency of the Hebrew is toward personification rather than toward abstraction. It looks not so much at relations as at the facts in relation (cf. the various uses of the connective *vav* where the English is compelled to express in terms of relation that which the Hebrew expressed as simply co-existing). Accordingly it formulates few general laws for nature, attempts no discussion of cause and effect, but sees simply certain individual facts in a more or less defined relation, and the universe itself governed, not by laws, but by a Person. It is this sensuous, often anthropomorphic, method of dealing with truths of the deepest philosophical or religious import which makes the study of the Hebrew especially valuable in a rhetorical way to the preacher. By it he is enabled to study the questions which connect themselves with his work without having his style invaded by abstract and technical words. The language of the Old Testament, though perhaps more elliptical, is as concrete in dealing with pessimism as in dealing with the Deluge; in treating of the philosophy of life, as in treating of war; in dealing with fore-ordination, as in singing a love song.

While a general influence of this nature is felt by the student of the English Old Testament (which to a certain extent represents the spirit of the original) much of the vividness which attaches itself to the Hebrew word is lost. Disregarding the question as to which is the original root idea, the verbal or the substantive, we can see that both verb and noun alike are very realistic. Adjectives, also, are substantial, with meanings based more upon the separate impressions made upon the senses than upon generalizations; while all classes of words, if a slight examination be made of their real force, will be found to be filled with that illustrative power which is the charm of the master styles of all languages.

For a language having so small a vocabulary the Hebrew is extraordinarily rich in synonyms. These are distinguished from each other, not so much by the relation which the meaning of each bears to the thinker or to the world in general, as by the pictures which each presents. The difference is sensuous rather than philosophical. For instance, the familiar words used to express joy are distinguished by the different ways in which the joy is manifested, as by leaping, or shouting.

These synonyms, if rendered correctly in English, set the imagination of the student at work. He cannot satisfy himself by using a generic word for them all. He must seek out the word or group of words which can exactly express the custom, or belief, or action which the original has imbedded within itself. Such a search for vividness will react immediately upon his own thoughts and expressions.

Illustrations, so called, are very frequently and skillfully used by the Old Testament writers. The oriental mind delights in parable and allegory and anec-

dote. The Hebrew lived in a world of tropes. Each object or thought suggested its likeness, until all things became types, or symbols, or similes. Sometimes these parallelisms are expressed in single words, sometimes in sentences, sometimes in long stories. They are often overdrawn, but they are always forcible.

Those things which to our matter of fact, law loving, western minds seem nothing but data upon which to build some hypothesis or system, to the Hebrew were full of life and beauty. He was less a reasoner than an observer, more a poet than a man of science. His thought therefore became a succession of pictures and personifications—a panorama, in which word and sentence and chapter alike are parts.

No one can enter even slightly into the spirit of such a literature without finding that his own style, especially if, like the Hebrew, it is used in the service of religion, is becoming richer in those concrete qualities which are among the first elements of popular preaching.

3. Conversational intensity. A style which is simple and concrete may be called conversational. It has the advantage of enabling the speaker to address his audience as so many individuals, and is, therefore, the elemental form of oratorical composition. There is needed, however, that which shall add an intensity to what otherwise might be simply a clear and interesting address. The speaker must aim not merely at conviction but at persuasion.

This third element is more specific than that quality which is commonly called force or strength, in that while it passes at times into what would be out of place in a private chat, it conforms closely to the laws of conversation. Much license of expression is allowed by it, its chief purpose being to avoid all declamation and stiffness, and to make the discourse as direct and personal as possible. If only it is kept clear, simple and concrete, the style may be made as irregular as the occasion may require. Exclamations, questions, pauses, all those sudden turns and shades of thought which give effect to conversation, may be allowed, provided, of course, that "all things be done decently and in order." Conversational oratory need never become sensational, but it must always be, in the best sense of the word, intense.

The most characteristic representative of the Old Testament orators is the prophet. Moses spoke as a statesman, David as a father or psalmist, Solomon as a king and a wise man, but Elijah, and Jeremiah, and Isaiah, and the other prophets, spoke as sacred orators.

Allowing for all the changes in times and conditions, for his lack of inspiration and power to foretell the future, the aim, the means and the appeal of the preacher of to-day are the same as those of the prophet. Both appear as teachers of morals and religion, the reformers of the church and society, and in a profound sense the representatives of Jehovah. The preacher is the legitimate successor of the prophet. It would seem probable, therefore, that the same general rhetorical principles, *mutatis mutandis*, would apply to both.

Such is the case. The style of the prophet is simple, concrete, conversational, and full of a nervous energy which sometimes lifts it into the highest regions of eloquence. Whether we fully understand all that the prophets would say does not touch the matter of style. So far as the surface meaning is concerned their expressions are vivid and seldom obscure. Our failure to pierce into the depths which lie below the word and sentence does not affect the impression which their burning words and striking pictures make upon our thought. The spirit of true

oratory is there and thrills the most careless student. Its consequent influence is toward reproducing its own nervous, direct, essentially religious style.

But this carries us from the study of style into that of literature. And on that all men agree. The Old Testament is a literature of most wonderful beauty and worth. It is a library of masterpieces. The real question left is as to whether the study of the Hebrew scripture will actually impress these three desirable qualities—simplicity, concreteness and the spirit of true oratory—upon the preacher.

It would be, of course, unreasonable to claim that any study can do more than develop powers already possessed by the student. But if, as all are ready to admit, the study of language in general is beneficial, if the spirit of the author becomes, as it does, in some measure, the spirit of the reader, if thought and language react upon each other until the one becomes the likeness of the other, then we may be sure that the study of a literature which possesses a wealth of religious thought expressed in simple, picturesque and intense language will most certainly bring into something like its own beauty and power the style of him who thinks its thoughts in its own sacred words. The Septuagint and the Greek New Testament show what Hebrew thought may work upon the Greek; the English Bible what it may work in English, and the renewed attention which America is giving to the study, within the next few years will work out in our midst a pulpit style which shall be at once scholarly and popular.

THE SONG OF MOSES, DEUT. 32.

BY PROF. MILTON S. TERRY, D. D.,

Garrett Biblical Institute, Evanston, Ill.

The exquisite poem preserved to us in Deut. 32, and known as Moses' song, is acknowledged to be one of the very finest monuments of the Hebrew language and literature. Whenever and by whomsoever written, it must ever command the admiration of Old Testament students. Without entering into any of the questions concerning its date and authorship, we here attempt a rhythmical version, which we trust the critical reader will find to be true to the original text, while at the same time it retains much of the spirit of the ancient poet.

INTRODUCTORY INVOCATION. VS. 1,2.

(One strophe of six lines.)

1. Lend me your ears, O heaven, and I will speak,
And let the earth hear utterings of my mouth;
2. O may my doctrine like the rain drop down,
My utterance, let it like the dew distil,
Like showers of rain upon the tender grass,
And copious waters on the sprouting herb.

THE DOUBLE THEME: JAHVEH'S RIGHTEOUSNESS AND HIS PEOPLE'S PERVERSITY. VS. 3-5.

(One strophe of eight lines.)

3. For Jahveh's name will I proclaim aloud;
Ascribe ye majesty unto our God.

4. The Rock is he,—complete the work he does,
For all his ways are judgment.
A God of truth, and not of wickedness,
Righteous and upright he!
5. Act vilely towards him—not his sons, their spot—
A generation crooked and perverse.

EXPOSTULATORY REVIEW OF JAHVEH'S GOODNESS TO ISRAEL. VS. 6-14.

(Three strophes, one of twelve and two of ten lines.)

6. Will ye to Jahveh thus make recompense,
O people impiously foolish and unwise?
Has he not been thy Father, founding thee?
Has he not made thee, and established thee?
7. Remember thou the days of ancient time,
Mark ye the years of numerous generations,
Ask thou thy father and he will tell thee,
Thy elders, and to thee they will relate.
8. When 'Elyon gave to nations their possession,
When he the sons of Adam spread abroad,
He fixed the peoples' boundaries to fit
The number of the sons of Israel.
9. For Jahveh's chosen portion is his people,
Jacob, the line of his inheritance.
10. He finds him in a land of wilderness,
And in a waste, a howling desert wild;
He compasses him round, he marks him close,
He guards him as the apple of his eye.
11. As when an eagle rouses up his nest,
Over his tender nestlings hovers down,
He spreads abroad his wings, he takes him up,
He bears him on his pinions far aloft.
12. Jahveh in separation leads him on,
And with him there should be no foreign god.
13. He makes him over earth's high places ride,
And he ate of the produce of the field.
He suckled him with honey from the rock.
And oil out of the silex of the rock;
14. With curds of cattle and the milk of flocks,
With fat of lambs, and Bashan's rams, and goats,
Along with fat of kidneys of the wheat;
And grape-blood drinkest thou as foaming wine.

THE APOSTACY OF ISRAEL. VS. 15-18.

(One strophe of eleven lines.)

15. Then fat became Jeshurum, and rebelled.
Fat wast thou, thou wast thick, thou covered wast!
And he cast off Eloah who made him,
And trifled with the Rock of his salvation.
16. With strange things move they him to jealousy,
With vile abominations anger him;
17. They sacrifice to demons, not Eloah,
Gods whom they knew not, new ones,—late they came,—
Not those of whom your fathers stood in fear.
18. The Rock that did beget thee thou hast left,
And hast forgotten God who brought thee forth.

JAHVEH'S PROVOCATION AND PURPOSE OF JUDGMENT. VS. 19-28.

(Three unequal strophes, the first of ten, the second of thirteen, and the third of eight lines.)

19. And Jahveh saw and acted with disdain,
From provocation of his sons and daughters;
20. And he said, I will hide my face from them,
I will see what the end of them will be;
For a generation all-perverse are they,
Children in whom is no fidelity.
21. They made me jealous by what is no-god,
Moved me to anger by their vanities,
And I will make them jealous by no-people,
By a foolish nation I will move their ire.
22. For now a fire is kindled in my rage,
And it has burned to Sheol far below,
And it has eaten earth and its increase,
And made the bases of the mountains burn.
23. Upon them I will heap sore miseries,
Mine arrows I will quite consume in them.
24. Famine-sucked, eaten of flame, and bitter plague,
Against them I the tooth of beasts will send,
With poison of the crawlers of the dust.
25. Without, thou shalt be by the sword bereft,
And from the inner chambers terror comes;
As with the youth so with the virgin too,
The suckling with the man of hoary hair.
26. I have said I would blow them far away,
I'd make remembrance of them cease from men.
27. But that I dread vexation of the foe,—
Lest now their enemies should make it strange,
Lest they should say, Our hand was lifted up,
And all this has not been by Jahveh done.
28. Because a nation counsel-lost are they,
And understanding in them there is none.

ISRAEL'S POSSIBILITIES, AS COMPARED WITH THEIR HEATHEN ENEMIES.

VS. 29-33.

(One strophe of fourteen lines.)

29. Would they were wise, that they would ponder this,
That they would meditate upon their end.
30. How easily might one a thousand chase,
And two might even make ten thousand fly,
If it were not that them their Rock had sold,
And Jahveh had forsaken them!
31. For not the like of our Rock is their rock,
And even our enemies the judges be.
32. For from the vine of Sodom is their vine,
And from Gomorrah's fields.
Their grapes are grapes grown of a poisonous plant.
Clusters of bitterness intense for them.
33. The poison of foul dragons is their wine,
Even the venom violent of asps.

JAHVEH THE JUDGE AND AVENGER OF HIS PEOPLE. VS. 34-

(Three strophes, the first and third of ten and the second of eleven lines.)

34. Has not this one been hidden away with me,
Scaled up within my secret treasures?
35. To me belongeth vengeance, I will pay;
At the appointed time their foot shall shake:

- For near impending is their day of doom,
And hastening on the things prepared for them.
36. For Jahveh will his people judge,
And on his servants he will have compassion,
When he shall see that every prop is gone,
And no more are the fettered and the free.
37. And it will then be said, Where are their gods,
The rock in whom they put their confidence ?
38. Who of their sacrifices ate the fat,
And drank the wine of their drink-offerings ?
Let them rise up, and let them give you help,
Let there be over you a covering !
39. Behold ye, now, that I, even I, am he,
And there are no gods with me.
I put to death, and make alive again ;
I dashed in pieces, and I will restore.
And from my hand there's no deliverer.
40. For I will lift up to the heavens my hand,
And say, living am I forevermore.
41. If I make sharp the lightning of my sword,
And take fast hold of judgment with my hand,
I will cause vengeance on my foes to turn,
And to my haters render just reward.
42. With blood will I my arrows drunken make
And my sword shall devour flesh,—
From blood of spoil and of captivity,
From heads of waving hair or enemies.

CONCLUSION. VS. 43.

(One short strophe of four lines.)

43. Ye nations, make his people shout for joy,
For his own servant's blood he will avenge ;
And vengeance he will turn upon his foes,
And make atonement for his land and people.

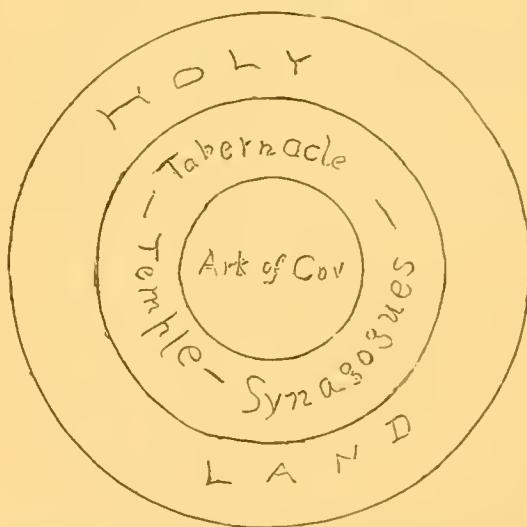
THE CEREMONIAL LAW. A NORMAL LESSON; WITH MNEMONIC HELPS.

BY DAVID J. BURRELL. D. D..

Dubuque, Superintendent of Clear Lake Summer Assembly.

The ceremonial institutions of the old economy were not arbitrary. They had a threefold purpose. *First*, they taught certain important truths; (1) The Unity of God; suggested by the one altar, one ritual, etc.; (2) His Providence; the Lord having a care for the well-being of his people; (3) His Holiness; set forth in many washings, sprinklings, etc. *Second*, they were intended to prevent idolatry, by furnishing Israel with (1) a God, (2) a ritual, and (3) walls of separation making them a peculiar people, "the people of God." *Third*, they pointed to Christ. The whole Ceremonial Law was a schoolmaster leading to Christ. (Heb. 8:5; Gal. 3:24; Rom. 6:14,15; 7:4-6; Gal. 3:13,25; Gal. 5:18.)

I. SACRED PLACES.



1. *Inner Circle.* The most sacred place was the golden cover of the Ark of the Covenant, between the wings of the chernubim. Why? Ex. 25:22.

Dimensions of the ark, about 4x3x2 feet. Materials, gold and acacia wood. Contents: (1) Manna, Ex. 16:33; (2) Aaron's rod, Num. 17:8; (3) Tables of the Law, Dent. 31:26; cf. Heb. 9:3,4.

The Ark was a type of Christ; (1) Living Bread; manna; (2) Life and Immortality (Budded Rod); (3) Righteousness (Unbroken Tables of the Law). Here was the visible manifestation of the invisible God, John 1:14.

2. *Next Circle.* The Tabernacle. Ex. 25:9. The Court: linen curtains, on brass pillars. Entrance, at the east. Furniture: brazen altar, and laver. The Tabernacle proper: about 45x15 feet. Two apartments, divided by a curtain. Luke 23:45. (1) The Holy Place: 30x15 feet. Furniture: golden candlestick, table of shewbread, altar of incense. (2) The Most Holy Place: about 15x15 feet. Furniture: Ark of the Covenant.

After the settlement of Israel in Palestine the Tabernacle was supplanted by the Temple. (1) The Temple of Solomon destroyed 598 B. C. (2) Temple of Zerubbabel. One-third larger than Solomon's. Stood 500 years, and fell into decay. (3) Temple of Herod: a restoration of the former. Destroyed by Titus, A. D. 70.

At the time of the captivity the Synagogue took its rise as a temporary expedient, supplying facilities of worship to the exiles until they should return to Zion.

3. *Outer Circle.* "The Holy Land." Zech. 2:12. Its stones and dust were and are still regarded as sacred by the Jews.

II. SACRED TIMES.



At the center of all was "the Great Day" or Day of Atonement: 10th of Tisri. This was the time of the national sacrifice, typical of Christ. See Lev. 16. Cf. Heb. 9:7.

1. *The Sabbath Day.* Origin, Genesis 2:2,3. Ordinance, Ex. 20:8-11.

2. *The Feast of the Sabbath Week, or Pentecost.* The fiftieth day, or close of seven weeks, after the Passover. Called also Feast of the Harvest, or of the First Fruits.

3. *The Feast of the Sabbath Month, or Tabernacles.* Beginning on the fifteenth day of the seventh month; commemorating the tent life of the Israelites during their wilderness journey. See Lev. 23:39-43.

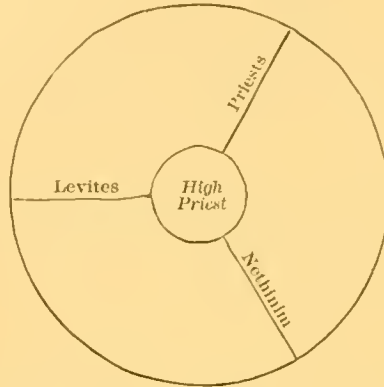
4. *The Sabbath or Sabbatic Year.* Ex. 23:11; Lev. 25:1-7; Deut. 31:10-13. Fields rested; debts were remitted, etc.

5. *The Sabbatic Semi-Centennial, or Year of Jubilee.* At the close of the cycle of seven weeks of years, i. e. every fiftieth year. It commenced on the Great Day with blowing of trumpets. Lev. 25:8-17.

6. *Feast of Trumpets, or New Year's Day.* On the first of Tisri. A secular feast. Lev. 23:23,24.

7. *Passover*. An extraordinary feast, not falling in the Sabbatic order. Beginning on the fourteenth of Nisan and continuing one week. It commemorated the deliverance of Israel through the sprinkling of the blood of the paschal lamb. 1 Cor. 5:7.

III. SACRED MINISTERS.



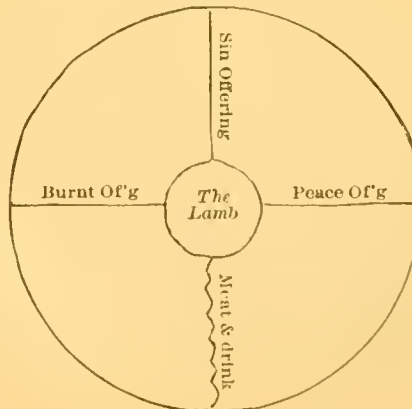
The High Priest at the centre. Lev. 21:10. Aaron. Ex. 28:1. Consecration, Ex. 29:35. Dress, Ex. 39:1-9. A type of Christ, Heb. 4:14; 9:12.

1. *The Priests*. A distinct order. Ex. 28. Aaronic, 2 Chron. 26:18. Divided into courses, 2 Chron. 23:8. Duties: (1) Ministering at the Altar; (2) in the sanctuary service; (3) blowing the war-trumpets; (4) teaching the law. Income, a tithe of the tithe.

2. *The Levites*. "On the Lord's side," Ex. 32:25-29; Deut. 10:8,9. Their number, 22,000; nearly corresponding to number of first-born males (22,273); the surplus redeemed at five shekels each, Num. 3:45,51. Duties: (1) Carrying the Tabernacle; (a) the family of Kohath taking charge of the vessels; (b) Gershon, of the curtains; and (c) Merari, of the boards and pillars: (2) keeping the Book of the Law; (3) sometimes acting as judges. Income, nine-tenths of the tithe.

3. *The Nethinim*; i. e. "dedicated," 1 Chron. 9:2; Ezra 2:58. They were captives taken in war, Josh. 9:27; Num. 31:47. Their service was of a menial sort.

IV. SACRED RITES.



"The Lamb slain," at the center. First mention of sacrifice, Gen. 4:3-8. Why was Abel's sacrifice "more excellent?" Heb. 11:4.

1. *The Sin Offering* = Confession of sin (plus expiation). Lev. 4:1-3. Offered without the camp, Lev. 4:21; Heb. 13:12. The Trespass offering was a sin offering with the addition of a pecuniary fine, Lev. 5:6,15,16.

2. *The Burnt Offering* = Expiation (plus consecration). Lev. 1,4. A type of Christ, Heb. 10:1-10. Offered every day; especially at festivals; and with greatest solemnity on the Great Day. Why called "burnt offering?" Lev. 6:9,10.

3. *Peace Offering* = Consecration (plus Thanksgiving). A dedication of something to the Lord. Lev. 3; 7:11-21. (1) Thank offering. (2) Vow offering. (3) Free-will offering. These were appropriately deferred until the Sin offering and Burnt offering had been made.

4. *Meat and Drink Offering* = Thanksgiving. Flour, Wine, and Oil. Lev. 21; 6:14-23. Three special provisions; (1) salt; (2) no leaven; (3) no honey.

The "wave offering" belongs in this class; it was a thank offering of the first fruits.

The "heave offering" was a thank offering of the harvest.

Observe how the thought of Christ is at the center of this entire economy. (1) All the Sacred Times radiated from the Great Day of Atonement, which was a day of Messianic service. (2) The *sanctum sanctorum* of the Sacred Places was the place of the Shechinah, the manifestation of the Divine Presence, which manifestation is in Christ alone.* (3) The central figure of the Sacred Ministers was the High Priest, Aaron, a living type of Christ. (4) At the center of the Sacred Rites was the sacrificial lamb, type of the Lamb slain from the foundation of the world. Verily, the law was a schoolmaster to bring men unto Christ, that they might be justified by faith. Heb. 10:11-17; Gal. 3:24.

* As to the Holy Land, Pope Urban II. wrote to the Council of Clermont: "*Quam terram merito Sanctam diximus, in qua non est etiam passus pedis quem non illustraverit et sanctificaverit vel Corpus vel Umbra Salvatoris, vel gloriosa presentia Sanctae Dei Genitricis, vel amplectendus Apostolorum commeatus, vel martyrum ebibendus sanguis effusus.*"

THE OLD TESTAMENT AT THE JOHNS HOPKINS UNIVERSITY.

BY JOHN B. DAISH.

One reason for the present revival of Old Testament study may be seen in the interest that has of late years been taken in Jewish history. Men like Draper have shown that the world is far more indebted to the Jew than most writers are willing to confess; that we owe our educational system and the mediæval schools partly to the influence of the Jews at Alexandria. The seeds of education were by them planted among the Moors and by them were carried to Spain. From that new starting-point culture was extended to all Europe.

The Old Testament is of incalculable importance in finding out the condition of primitive man and of man in the patriarchal stage—two subjects to which historians of the type of Sir Henry Maine have devoted a large amount of study and thought.

The importance of the present renaissance of biblical study cannot be overestimated. The fifteenth century had its Revival of Letters, a return to the Greek language and culture; the nineteenth century has her Revival of Letters, the return to Hebrew and the Old Testament.

The universities and colleges have taken an active part in the study of the Old Testament. The Johns Hopkins University has long had as one of its requirements in the historical department a year's course in Church History. A foundation for such a study is made in the earlier part of the session by a study of Jewish history as essential to a proper understanding of how Christianity grew out of Judaism. The enduring relation between the two, the influence of the Hebrews from the time of the fall of Jerusalem down to the present Jewish Question, is dwelt upon.

Early in the academic year of 1887-88 a movement was instituted for the more special study of the Old Testament. Dr. Herbert B. Adams, who lectures to the undergraduate class in church history, has long been much interested in the history of the Hebrews. A plan was soon worked out by which the study of the Old Testament was to be privately promoted among the students. Interest was aroused among them by reading the opinions of the various College Presidents and professors, on the value of this branch of study, published in *THE OLD TESTAMENT STUDENT*. The movement met with hearty approval by members of the "Christian Association" of the University, the leaders of which were prominent in taking the initiative in the whole matter.

The proposition was to meet fortnightly for one hour and a half on Sunday afternoons. Meetings thus infrequently held gave men already busy with collegiate work time to read something on the subject and to obtain new ideas which might be given to the class. At first, meetings were held by the courtesy of Dr. Adams in his private rooms. Students were invited by him for their known interest in the subject. The number of the class averaged fifteen, of whom all but three were

graduate students. The undergraduates were men who had taken a very marked interest in church history. It might be supposed that the students invited were exclusively from the historical department, but such was not the case. Men who had read fragments of Ulfilas Bible and had translated old Norse and Anglo-Saxon sat beside historical students; while men representing the various departments of physical science were also present. One important feature was the presence of two Japanese students, who on occasion related to the class certain myths of the Orient. Orientalists puzzled the brains of some of the members by explaining at great length the shades of meaning in various words in the first chapter of Genesis, but philosophical testimony in deciding points of dispute was invaluable. Besides the advantage derived from the various specialties of members, there was some benefit in the religious denominations represented. The class included a variety of creeds, from that of a Roman Catholic to that of an orthodox Jew. Breadth of vision was brought into the discussion. Every one was allowed to come to his own conclusions. Dogmatism was discouraged; toleration was regarded with favor. Later on, as the attempt showed itself to be of decided benefit, new members were invited and, ultimately, when the class had its meetings in one of the University buildings, a larger number of students were invited.

The plan for study was devised by Dr. Adams; the idea was to touch on great topics, to study historical landmarks and to leave it to the individuals to fill in the landscape. The topics considered were of this nature: Science and Genesis; Science and Man; Biblical and Babylonian accounts of the Flood; the Babylonian Background of Hebrew History; Egypt and the Hebrews; Phœnicia and Israel; Hebrew Law; Constitutional History of the Hebrews; Hebrew Culture; Continuity of Hebrew Influence. One of these subjects was taken up at each meeting. Citations were made from such extreme authorities on the one hand as Wellhausen and Renan, and on the other from more orthodox writers. After giving the chief points of the various writers, Dr. Adams asked for opinions upon specific questions and for any new information the members had acquired in their reading during the two weeks previous, each subject being given out in advance. One member of the class was appointed to keep a bibliography of the various subjects.

The scheme proved of great advantage to the class. Men found that amid differences of sect all were striving for a common end. They acquired new methods of biblical interpretation, received new ideas, and acquired a breadth of view which is of paramount importance to the student. Linguists became acquainted with historical methods of interpretation. Men of the Occident learned the legends of the Orient. Those whose knowledge of science and scientific methods was slight became familiar with modern geological and ethnological views of Genesis.

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and G. S. BURROUGHS (Amherst College).

THIRTY-FIRST AND THIRTY-SECOND STUDIES.—ISAIAH 1-12.*

[The material of these "studies" is furnished by Professor Harper.]

1. PRELIMINARY NOTES.

1. A book-study on Isaiah 40-66, prepared by Prof. William G. Ballantine, D. D., was published in THE OLD TESTAMENT STUDENT of October, 1886. It does not seem necessary, therefore, to take up the consideration of those chapters in this connection.
2. Chs. 1-12 are universally recognized as among the most sublime and magnificent of Sacred Scripture. It is better to use the space allotted to Isaiah in the study of these particular chapters than to try to cover the thirty-nine chapters of the first part. These twelve chapters thoroughly studied will bring a clearer knowledge of Isaiah and his work than thirty-nine chapters cursorily examined.
3. The comparative definiteness of the historical situation of these chapters makes the study of them most satisfactory. With but few exceptions we are able to place the words of the prophet in direct connection with their historical occasion.
4. The large amount of the Messianic element constitutes also an important and interesting feature. No Messianic prophecies are more significant than those of Isaiah.
5. The arrangement cited below is believed to present the material in an order as nearly chronological as at this date is possible. There may certainly be expected additional light from the monuments.
6. It is a mistake to suppose (1) that we have in every case the very words to which Isaiah gave utterance; much of the material which has come down to us is fragmentary; in some cases, we have only the text which served as the basis of his sermon; in other cases, we have only a condensed statement of what originally made many discourses. (2) That in our present collection the discourses are arranged chronologically. The material of the historical books, where, if at all, we should expect a chronological order, is found often to have been arranged in accordance with a principle other than the chronological; just so with the material of the Psalter and of Isaiah. We are therefore doing no violence to the sacred narrative, if in our effort to understand it, we take it up in an order different from that in which it is given.†
7. We shall have the truest conception of the Book of Isaiah, if we understand that it is a collection of sermons, made in part by the author himself, in part by a later editor, and in many respects similar to the volumes of sermons published in our own day. In this collection, however, there will not be found the system and method of arrangement which would characterize a modern volume of sermons. This could not be expected. Let us place Isaiah before us as a preacher; whether speaking on the corners of the street or writing in the privacy of his home, he was the preacher of his times, and in these prophecies we have all that has descended to us of his work.
8. The literature of the subject is quite voluminous. Only a few of those books which the student will find most helpful need be mentioned: *Delitzsch*, "Commentary on Isaiah;"

* The "studies" printed in the April STUDENT were by oversight numbered thirty-one and thirty-two instead of twenty-nine and thirty.

† It is hardly supposable that any one will argue that the present order, whether chronological or not, is the one in which it was divinely intended to be studied, and consequently that any attempt to change this order should be discountenanced.

Cheyne, "The Prophecies of Isaiah;" *Geikie*, "Hours with the Bible," vol. IV.; *Stanley*, "History of the Jewish Church, Lectures;" *Briggs*, "Messianic Prophecy;" *Orelli*, "Old Testament Prophecy."*

9. In order to secure unity of treatment two "studies" will be combined into one.

II. HISTORICAL LESSON.

1. Obtain an approximate date for the following events:†

- | | |
|---|---|
| (1) Death of Uzziah; accession of Jotham. | (7) Merodach-baladan's embassy to Hezekiah. |
| (2) Expedition of Tiglath-pileser against Syria, Israel, and Philistia. | (8) Sargon's siege of Ashdod. |
| (3) Accession of Ahaz. | (9) Sargon's conquest of Babylon. |
| (4) Accession of Shalmaneser. | (10) Accession of Sennacherib. |
| (5) Accession of Hezekiah. | (11) Sennacherib's invasion of Judah. |
| (6) Accession of Sargon; fall of Samaria. | (12) Accession of Esar-haddon. |

2. Endeavor to secure, from whatever source, a clear conception of the times covered within these dates, as regards affairs in Assyria, Syria, Israel, and Judah.

III. BIBLICAL LESSON.

1. *Read carefully* ch. 6 of Isaiah.

- (1) *Noting* (a) 6:1, the date, the details of the scene ("throne," "skirts"); (b) 6:2-4, the occupation of the Seraphim, their cry, the result; (c) 6:5, the feelings of the prophet; (d) 6:6-10, his purification and commission; (e) 6:11-13, the duration of the state of obduracy.
- (2) *Interpreting* closely the various phrases in vs. 3,5,9,10,13, and these verses taken separately.
- (3) *Deciding* whether this chapter is to be understood as the original call or commission of Isaiah, or as a renewal of a call given before.
- (4) *Explaining* (a) how Isaiah could have undertaken a work knowing in advance that this work was to be a failure; (b) how this chapter, if it is the original call, has come to stand sixth, rather than first.
- (5) *Comparing* the inaugural vision of Jeremiah (ch. 1), and of Ezekiel (ch. 1).
- (6) *Fixing in mind* the section as a whole, i. e., (a) linking together its several parts, (b) considering it as a unity.‡

2. *Read carefully* chs. 2:2-4:6.

- (1) *Noting* (a) 2:2-4, the first Messianic prophecy, viz., the exalted mountain, the flow of all nations to God's house, the resulting peace; (b) 2:5, Israel cannot share in this glory, because (c) 2:6-8, she has become "foreign," wealthy, idolatrous, and consequently (d) 2:9-11, she must be brought low; this judgment will come (e) 2:12-21, upon all nature and all inanimate objects in which pride has been taken, (f) 2:22-3:15, upon the men who have been their rulers, (g) 3:16-4:1, upon the women; (h) the second Messianic prophecy, 4:2-6, viz., the purification of Zion, and the consequent blessing of the remnant.

* The volume on Isaiah in Cambridge Bible for Schools and Colleges is not yet out. "Isaiah and his Times," by S. R. Driver, is announced, but the writer has been unable to secure it up to this date.

† Consult any commentary on Isaiah (especially Cheyne), or any Old Testament history.

‡ At this stage, stop and recall the substance of the passage studied. Make an oral statement to yourself, if to no one else, of, not what the passage is *about*, but of what it actually *says*.

- (2) *Interpreting closely* the important phrases* in 2:2-4; 2:6-8; 2:12-21; 2:22; 3:1-15;† 4:1; 4:2-6.
- (3) *Deciding* (a) the relation of 2:2-4 to Micah 4:1-4, viz., whether it is borrowed by Isaiah from Micah, by Micah from Isaiah, or taken by both from an earlier source; (b) the relation of 2:2-4 to all that follows (2:5-4:6); (c) the general force of the imagery in 2:12-16; (d) the force of the transaction in 3:6, 7; (e) the relation of 4:2-6 to what precedes, viz., whether it belongs chronologically to a period following that to which the preceding events are assigned, or may be understood to be in progress at the same time with these preceding events.
- (4) *Explaining* (a) the different Messianic *teachings* in 2:2-4, e. g., the exaltation of the house of Jehovah, the going forth therefrom of instruction, the destruction of weapons of war, universal peace; (b) in 4:2-6, e. g., destruction of Israel, saving of a remnant, the purity which results from the purging, great fruitfulness, holiness of those who remain, God's presence among his people and protection of them; (c) the fulfillment of these ideas in the Messiah.
- (5) *Comparing*‡ these ideas with those contained in (a) Joel 3; (b) Joel 4:9-21; (c) Amos 9:9-15; (d) Hos. 11:8-11; (e) Hos. 14:2-11.§
- (6) *Fixing in mind* the section (2:2-4:6) as a whole; this is the crowning part of the work, and if it is left undone, nine-tenths of the value of the study is lost.
3. *Read carefully* 5:1-24; 5:25; 9:8-10:4; 5:26-30.
- (1) *Noting* (a) 5:1-7, the parable of the vineyard; (b) 5:8-10, 17, the woe pronounced against monopoly; (c) 5:11-16, the woe against drunkenness and debauchery; (d) 5:18-24, short woes against various sins; (e) 5:25, which connects 5:1-24 with 9:8-10:4; (f) 9:8-10:4 (divided into four strophes, 9:8-12, 9:13-17, 9:18-21, 10:1-4, each closing with a refrain) announcing a judgment upon Israel; (g) 5:26-30, a prophetic vision of the advance of a foreign enemy, and its destructive fury.
- (2) *Interpreting closely*|| the important phrases in 5:1-7; 5:8-24; 9:8-10:4; 5:26-30.
- (3) *Deciding* (a) the relation between the parable, 5:1-7, and the woes, 5:8-24; (b) whether 5:17 fits in better after 5:10, or 5:16; (c) whether 5:25 appropriately introduces 9:8-10:4; (d) the relation between 5:1-24 and 9:8-10:4; (e) whether 9:8-10:4 was originally written in this connection, or written

* It is impossible to specify each phrase in so large a section. In a class, the leader should point out beforehand the particular expressions which are to be taken up. Those who are studying alone would do well to pursue the following method: (1) Read the section, marking every phrase which at first sight does not seem plain; (2) read again and again, with these phrases particularly in mind; in this way many will become clear; (3) consult commentaries on those which still remain obscure.

† Except for archaeological purposes it is not worth while to consider in detail the material in 3:16-26.

‡ In this comparison, (1) remember that the Messianic teaching, heretofore somewhat general and indefinite, is now growing more clear and specific, (2) endeavor to obtain a knowledge of the great purpose of each writer studied, and above all (3) familiarize yourself with the historical situation of each utterance.

§ Many scholars understand Zech. chs. 9-11 to have been written about this period; in this case Zech. 9:9, 10; 10:3-12; 11:7-14 may also be compared to advantage.

|| See suggestion on preceding page.

perhaps earlier and incorporated later; in other words whether the first three strophes are to be taken as prophetic or historical; (f) what evidence exists for placing 5:26-30 after 9:8-10:4, rather than in its present position.

- (4) *Explaining* (a) the various teachings of the parable, 5:1-7; (b) the force of the various woes (5:8-24) when viewed from the stand-point of our own time; (c) the attributes assigned to God in the representations made in 9:8-10:4; (d) the transition from 9:8-21 to 10:1-4; (e) the historical fulfillment of the announcement in 5:26-30.
- (5) *Comparing* (a) with 5:1-7, the parallel in Matt. 21:33-41, the similar representations in Ps. 80 and the allusion in Ez. 9:9; (b) with 5:8-11, the similar idea in Job 20:19, Mic. 2:1-5, and the law of the jubilee year (Lev. 25:8-16); (c) with the refrain in 9:8-10:4, that in Psalms 42, 43; (d) with the re-arrangement of verses which seems to be required in this section, similar variations to be found (a) in parallel Psalms, e. g., Pss. 42, 43; Ps. 18 and 2 Sam. 22; Ps. 108 with Ps. 57:8-12; 60:7-14; 1 Chron. 16:8-36 with Ps. 105:1-15; 96:1-12; 106:1,47,48; (β) in parallel passages of Samuel, Kings and Chronicles; e. g., 2 Sam. 8, 9, 10 with 1 Chron. 18, 19; 1 Chron. 11:1-47 with 2 Sam. 5:1-10, 23:8-39; 1 Chron. 13:1-14; 14:1-17 with 2 Sam. 6:1-11, 5:11-25; 2 Chron. 1:2-13; 1:14-17, 2, with 1 Kgs. 3:4-15, 10:26-29, 5:15-23.
- (6) *Fixing in mind* the section as a whole (see remark above).

4. *Read carefully* chs. 7:1-9:7,

- (1) *Noting* (a) 7:1,2, the confederacy of Syria and Israel against Judah; (b) 7:3-9, Isaiah's *first* interview with Abaz, his announcement; (c) 7:10-17, Isaiah's *second* interview, the Immanuel prophecy, the prediction of Assyria's coming; [(d) 7:18-25, an expansion of 7:17;] (e) 8:1-4, Isaiah's *third* prophecy, Maher-shalal-hash-baz; [(f) 8:5-10, the destruction wrought by Assyria, but its influence counteracted by "Immanuel"; (g) 8:11-15, "explaining upon what conditions the motto "Immanuel" will be verified;] (h) 8:16-9:7, including (a) 8:16-18, a prayer that his testimony may be preserved and accomplish its purpose, (β) 8:19-20, a warning to his disciples to avoid necromancy and to rely upon God's instruction, (γ) 8:22, 9:1, a description of the approaching darkness and despair, the sudden change, light instead of darkness, beginning, too, in the same quarter in which darkness was the greatest; (δ) 9:2-7, light, rejoicing, liberty, peace because of the birth of the Messiah, whose reign shall be righteous and everlasting.
- (2) *Interpreting closely* (a) "could not prevail" (7:1); (b) "Shear-Jashub" (7:3); (c) "two tails" (7:4); (d) "head of Syria is D.," etc. (7:8); (e) "depth," "height" (7:11); (f) "a maiden shall conceive," "Immanuel" (7:14); (g) v. 15; (h) vs. 16,17; (i) vs. 21,22; (j) "pen of a man" (8:1); (k) "Maher-shalal-hash-baz;" (l) v. 4, cf. 7:8; (m) "waters of Shiloah" (8:6); (n) v. 8; (o) vs. 16,17; (p) vs. 21,22; (q) 9:1; (r) "joy of harvest" (9:3); (s) "day of Midian" (9:4); (t) v. 5; (u) "Wonderful," "Counsellor," "Mighty God," "Everlasting Father," "Prince of Peace" (9:6); (v) v. 7.
- (3) *Deciding* (a) the relation between the first and second interviews of Isaiah with Abaz (7:3-9; 7:10-17); (b) the connection of 7:15-17 with 7:14; (c) the relation, in particular, of 7:18-25 and 7:17; (d) the relation of the Immanuel and the Maher-shalal-hash-baz prophecies; (e) the connection of the passages 8:5-10, 8:11-15 with what precedes and follows; (f) whether 8:22 should precede 8:21; (g) the connection of 8:16-18; 8:19,20; 8:22,21 and 9:1 with each other and with 9:2-7.

- (4) *Explaining* (a) the historical situation (in Judah, Israel, Syria, Assyria) which gave rise to this prophecy; (b) the attitude of Ahaz to Isaiah; (c) Isaiah's policy and motive in the whole transaction; (d) the Immanuel prophecy, upon the idea that a *sign* to be seen then and there was unnecessary; (e) the Immanuel prophecy upon the idea that a *sign* to be seen then and there was necessary; i. e., that Isaiah had primary reference to a child who was soon to be borne (e. g., by his own wife, or by a member of Ahaz' household) and to be a type of the Messiah; (f) the Immanuel prophecy, upon the idea that Isaiah expected the Messiah himself to appear in connection with the Assyrian invasion; (g) the essential teachings of the Immanuel prophecy upon whatever theory; (h) the historical meaning of the Maher-shalal-hash-baz prophecy; (i) the historical basis of the "Prince of Peace" prophecy; (j) the manner in which it is introduced; (k) the points of contrast between the actual historical situation and the thing promised; (l) the titles given, four or five, their meaning individually, their relation to each other; (m) the Messianic teachings of the passage (9:1-7) as a whole.
- (5) *Comparing* (a) the attitude of Samuel, Elijah, Amos, Jeremiah to their respective kings, with that of Isaiah to Ahaz; (b) the historical situation of this section with that of the preceding sections; (c) the giving of *signs*, elsewhere in Scripture; (d) the typical interpretation of the "Immanuel" prophecy with the similar interpretation of such passages as Pss. 2, 22, 72, 110; (e) the use made of this prophecy in the New Testament, Matt. 1:23; (f) with the "Prince of Peace" prophecy, Zech. 9:9,10; Mic. 5:5; Hos. 2; Pss. 2, 72, 110.
- (6) *Fixing in mind* the section (7:1-9:7) as a whole.
5. *Read carefully* 10:5-12:6,
- (1) *Noting* (a) 10:5-11, that upon Assyria who has failed to work according to the divine will; (b) 10:12-15, who knew not that she was an instrument; (c) 10:16-19, there shall come destruction; (d) 10:20-23, of Israel a remnant shall return; (e) 10:24-27, Assyria even now is not to be feared; (f) 10:28-34, though approaching with terrible onset, she shall be suddenly destroyed; (g) 11:1-9, a rod of Jesse's stem shall sprout forth with divine spirit, a throne of justice, a kingdom of peace; and with the knowledge of Jehovah universal; (h) 11:10-16, the gathering in of Israel, the union of north and south, the destruction of nations still hostile, etc.; (i) 12:1-6, the song of the reunited and restored people.
- (2) *Interpreting closely*, (a) 10:8,9; (b) 10:14,15; (c) 10:27; (d) 10:33,34; (e) "shoot," "branch" (11:1); (f) "spirit of wisdom," etc. (11:2); (g) 11:5; (h) 11:6-8; (i) 11:13; (j) 11:14; (k) "draw water out" (12:3).
- (3) *Deciding* (a) the difference between the ideas presented in 10:5-11 and 10:12-15; (b) whether the thought of 10:20-23 is *only a remnant shall return, or a remnant shall surely return*; (c) the relation of 10:28-34 to what precedes; (d) the connection between 11:1-9 and 11:10-16; (e) the general relation to the whole of 12:1-6.
- (4) *Explaining* (a) the general force of this discourse as concerning the Assyrians, as concerning Judah; (b) the contrast between 10:5-34 and 11:1-12:6; (c) the historical situation, whether before or after the downfall of Samaria; whether the Assyrian king was Sargon (about 711 B. C.) or Sennacherib (about 701 B. C.); (d) the historical allusions in 10:9; (e) the

details of the march in 10:28-32; (f) the thought of each verse of 11:1-9 separately; (g) the general Messianic teachings of the passage, in reference to David's seed, a predicted prince, righteousness and peace, a universal knowledge of God.

- (5) *Comparing* (a) the passage with chs. 28, 29, e. g., 10:12 with 28:21; 10:22 with 28:22; 10:26 with 28:15,18; 10:33 with 29:7,8; 11:2 with 28:6; (b) the thought of this Messianic passage with that of preceding passages in Isaiah; (c) the historical situation of this section with that of preceding sections.

- (6) *Fixing in mind* the section (10:5-12:6) as a whole.

6. *Read carefully* 1:1-31,

- (1) *Noting* (a) 1:1, the preface; (b) 1:2-9, the description of the present, viz., apostasy, rottenness, desolation of the land; (c) 1:10-17, the religious worship entirely formal and insufficient, the thing needed; (d) 1:18-23, a promise of pardon notwithstanding the existing corruption and degradation; (e) 1:24-31, the announcement of a purification, which will preserve the good, but destroy the bad.
- (2) *Interpreting closely*, (a) the introductory invocation (v. 2); (b) the force of the comparison in v. 3; (c) the climax in v. 4; (d) force of vs. 5,6,7,8,9; (e) "judges of Sodom;" (f) the reference to sacrifices (vs. 11-14); (g) the phrases in 16,17; (h) the figures in vs. 21,22; (i) the force of vs. 25,29,30,31.
- (3) *Deciding* (a) the relation of the various portions of the chapter to each other; (b) whether there is any connection between chs. 1 and 2; (c) the relation existing between chs. 1 and 6; (d) the relation between chs. 1 and 2-12.
- (4) *Explaining* (a) the historical situation as implied in v. 7; (b) the moral and religious condition as described especially in vs. 15,18,21; (c) the relation of this condition of things to the time of Ahaz, to the time of Hezekiah; (d) the considerations for and against assigning the chapter to the time of Sargon, to the time of Sennacherib; (e) the force of the chapter as an introduction, written at a late date, to prophecies of different periods.

7. Group together now these various sections.

- (1) Ch. 6, the inaugural vision and commission.
- (2) Ch. 2:2-4:6, the exalted mountain, Israel's humiliation, the purification of Zion.
- (3) Chs. 5:1-24; 5:25; 9:8-10:4; 5:26-30, the fruit of the vineyard, the woes, the impending judgment, the advance and destruction of the enemy.
- (4) Chs. 7:1-9:7 Syria and Israel vs. Judah, Isaiah and Ahaz, Immanuel and Maher-shalal-hash-baz. Assyria's destruction, darkness and despair followed by light, rejoicing, peace.
- (5) Chs. 10:5-12:6, the destruction coming upon Assyria; return of Israel's remnant; Assyria approaching with terrible onset, but to be destroyed suddenly; the sprouting rod of Jesse's stem with peace and universal acknowledgment of Jehovah, Israel's return, the song of union and restoration.
- (6) Ch. 1, the wretched present, exhortation, promise, announcement of purging.

8. Group together the Messianic prophecies as follows:

- (1) *Under Jotham*, a) 2:2-4 *the Exaltation of Jehovah's house*, in contrast with the humiliation which Israel must first suffer before being allowed to become a partaker,
b) 3:2-6, *the harvest blessings* (holiness, divine presence and protection), in contrast with the want, ruin and desolation depicted in preceding chapters.
- (2) *Under Ahaz*, c) 7:14-17, *the birth of Immanuel*, serving as a threat and warning to Ahaz, but a promise and solace to the pious, in connection with the purpose of Ahaz to ally himself with Assyria.
d) 8:16-9:11, *the birth of a "wonderful counsellor, God-hero, distributor (father) of spoil, prince of peace,"* in connection with the destruction of Northern Israel by the Assyrian hosts.

- (3) *Under Hezekiah*, e) 11:1-16, the shoot (producing fruit) of Jesse and the peaceful future, in contrast with the fallen cedar (Assyria), which shall never sprout forth again.
9. From your knowledge of the chapters, select twelve or fifteen of the most important subjects or ideas which they contain, and collect under each subject all that is said concerning it. Such topics, for example, as the following may suggest themselves: (1) Political condition of Judah; (2) moral condition of Judah; (3) Judah's relation to Assyria; (4) condition of Assyria; (5) Isaiah's attitude toward foreign powers; (6) Isaiah's attitude towards idolatry; (7) Isaiah's attitude towards sacrifices; (8) God's love for Israel; (9) threats of punishment; (10) promises of blessings; (11) striking figures; (12) historical events; (13) chief characters; (14) important predictions; (15) references to preceding sacred history; (16) attributes of God asserted or implied; (17) spiritual worship, etc., etc.
10. Formulate certain general principles of prophecy as suggested by your study of this section of prophetic material.

THIRTY-THIRD STUDY.—THE PSALMS OF ASAPH.

[The material of this "study" is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. This class of Psalms may, perhaps, as well be considered here as anywhere. It includes pieces of different centuries.
2. The following literature will be of service in this and the following lesson: Perowne's Psalms, Introduction, vol. 1, pp. 75-80; Murray, Origin and Growth of the Psalms, pp. 232-246 and 192-208; Binnie, The Psalms, pp. 70-73; and the various commentaries on the particular psalms.

II. INTRODUCTORY TOPICS.

1. **Psalms of Asaph.** (1) How many? In what books found? (2) Biblical references to Asaph (1 Chron. 6:39; 15:19; 16:5; 2 Chron. 29:30; Neh. 12:46). Complete the references and make inferences as to Asaph's character, position and offices. (3) References to Sons of Asaph (1 Chron. 25:1,2; 2 Chron. 20:14; 35:15; Ez. 2:41). What of companies or guilds of poets and musicians in Judah? (4) Other Asaphs (2 Kgs. 18:18; Neh. 2:8)?
2. **Titles.** (1) *Of Asaph*. Three inferences as to authorship: (a) written by Asaph himself; (b) by the Sons of Asaph (cf. use of Aaron, 1 Chron. 12:27); (c) after the manner of Asaph. (2) *Study*, to ascertain their meaning, the following expressions occurring in the superscriptions: Ps. 75, *al-tash-heth* (cf. Pss. 57, 58, 69); Ps. 77, *after the manner of Jeduthun* (cf. Pss. 33, 62; same as Ethan, 1 Chron. 16:41; 15:19); Ps. 80, *Shoshannim Eduth* (cf. Pss. 60, 45, 69); Ps. 81, *gittith* (cf. Pss. 8, 84).

III. BIBLICAL LESSON.

1. Read carefully Pss. 50, 73-83. Make notes on the following points:
 - (1) As to the *style*, state whether clear, smooth, heavy, slow, rapid, etc. Give illustrations of qualities observed. Is the style affected by the didactic purpose of the writer? or the liturgical?
 - (2) As to *contents*, classify these Psalms roughly according to the prevailing idea of each as historical, national, prophetic, personal.
 - (3) Specify the *characteristic elements* (a) in the expressions peculiar to them, e. g., use of Divine names, 50:1,14; 73:11,20,28; 76:6; 77:10,11; 78:35,41,

etc.; in the imagery employed, 74:1; 77:20; 78:52; 79:13; 80:1; in the names given to the people, 77:15; 78:5; 79:7; 80:1,2; 81:5. (b) In the ideas predominant in them, e. g., of God, 50:6; 75:7; 76:9; 82; historical elements, 74:12-15; 77:13-20; 78; 81:5-7; relation of people to God, 74:2; 77:15; 78; 71; 79:1; 80:8,9.

- (4) Compare these Psalms with those of David as to style and thought, e. g., Pss. 19,23,51.

IV. SPECIAL STUDY OF PSALM 50.

1. Read it carefully two or three times, note connection of thoughts and logical divisions (cf. study 10), frame a title descriptive of the contents and picture the judgment-scene.
2. Examine the following textual points: (1) "God, even God the Lord" (cf. marg. and Josh. 22:22). Why the accumulated titles? (2) "Out of Zion" (cf. Pss. 48:1-3; 76:2). (3) "He shall call." Purpose? (Dent. 4:26; Isa. 1:2.) (4) "Covenant by sacrifice" (Ex. 24:5; Num. 10:10). (5) "Glorify me." (6) "The wicked." Jews or Gentiles? (7) "Declare my statutes." (8) "Mother's son." Evidence of polygamy? (9) "Ordereth his conversation." Other translations?
3. Notice the manifestation of God in v. 2, a *theophany*. Other theophanies: Deut. 32:2; Hab. 3:3. Study the scene, learn the meaning and purpose of a theophany and observe its prominent place in Hebrew history.
4. Observe (1) the representation of God (v. 4) and make a word-study of "judge" to determine its application to the relations of God to his people; compare Ezek. 33:20; Ps. 7:11; 82:1 with 1 Sam. 3:13; Ezek. 11:10; with Gen. 30:6; Dent. 32:36; Ps. 68:5, etc.; with Gen. 16:5; 1 Sam. 2:25, etc. (2) The teaching concerning ritual (vs. 8-15) and trace similar views both previous (Dent. 30:6; 1 Sam. 15:22; Ps. 40:6; 51:16) and in later times (Hos. 14:2; Mic. 6:6-8, etc.). What twofold conception of religion here? (v. 23.) (3) How could a Psalm containing such views be used in the temple service?
5. Is there anything in the form or thought of the Psalm inconsistent with its being written by Asaph the "seer"?

V. SPECIAL STUDY OF PSALM 73.

1. Seek in this Psalm to explain the following: v. 4, "no bands in their death;" v. 6, "pride is as a chain;" v. 8, "utter oppression;" v. 10, "his people;" "waters of a full cup are wrung out;" v. 17, "sanctuary of God;" v. 20, "despise their image."
2. Endeavor to realize the situation of the writer both outwardly—surrounded by arrogant and seething atheists (heathen?) and himself suffering and needy—and inwardly, struggling with a spiritual difficulty as to the moral government of the world. Is there anything in the Psalm to indicate that it has any other than a personal bearing?
3. Consider this problem of "the prosperity of the wicked under the divine government" and the writer's solution (vs. 17-26). Compare with Job (42:12), Pss. 37:21-26; 49:12-20, and decide which of these passages represents the highest point reached by O. T. thought on this subject. What is the N. T. teaching (Mk. 10:23-31; Rom. 2:4; etc.)?
4. Study vs. 23-26, noticing carefully the expressions used: (a) do they yield a thought of earthly communion with God merely, or (b) does the writer believe in an unending personal relation to God? Cf. Ps. 16:5,9-11; 49:15. Other passages?

VI. GENERAL TOPICS.

1. As a study in criticism collect all the internal evidence bearing on the date of Pss. 74, 75, 76, 80 and 83 and compare with events in Jewish history which might serve as the occasion for writing each Psalm: e. g., in Ps. 74, (1) notice expressions *cast off forever, perpetual ruins, carved work, sanctuary on fire, profaned, burned up all the synagogues, no more any prophet,*

- dark places of the earth*; (2) interpret of the invasion of Nebuchadnezzar, 2 Chron. 36:19; Jer. 52:13; or (3) of the Maccabean period. Similarly treat Ps. 79. Compare Pss. 75, 76, 80 with 2 Kgs. 19; with Ps. 83, cf. 2 Chron. 20.
- From passages such as Pss. 50:7-23; 73:12-26; 76; 77:13-20; 80:8-15, etc., form a general idea of the intellectual and spiritual characteristics of Asaph and the Asaphic school.
 - Give briefly a summary of the contribution of these Psalms to the religious thought and life of Israel and through them the ethical and spiritual teachings for our times, e. g., spiritual conceptions of religion, principles of divine judgment, witness of history to God's providence (Ps. 78), etc.

THIRTY-FOURTH STUDY.—PSALMS OF THE SONS OF KORAH.

[The material of this "study" is edited by Professor Harper.]

I. INTRODUCTORY TOPICS.

- Sons of Korah.** (1) Their history, Num. 6:16; 26:11; 1 Chron. 12:6; (2) their temple service, 1 Chron. 9:17-19; 26:1; 2 Chron. 20:19; Neh. 11:19; (3) Psalms ascribed to them; in what books found?
- The Service of Song.** (1) Trace the employment of music in the religious worship, (a) before David, Num. 10:10; (b) in David's time, 1 Chron. 15:16-24. Organization of the service of song by him, 1 Chron. 16:4-6, 41-43; 23:5, 30; 25; (c) in later times, 2 Chron. 5:12-14; 29:25-30; 35:15; Ez. 3:10, 11; Neh. 12:27-42, 45-47. (2) Elements of the service of song, (a) choir of Levites, assisted by women (?) 1 Chron. 25:5; Ps. 68:25; Ez. 2:65; (b) orchestra of Levites and Priests; (c) the congregation, 1 Chron. 16:36; 2 Chron. 7:3; Jer. 33:11. (3) Character of Hebrew music. "A recitative melody with a few simple cadences." "The melodies were preserved by tradition." "There were no notes or written indication of the music."* (4) Use of the Psalms in the religious worship, a) examples in 1 Chron. 16:7; 2 Chron. 29:30; Neh. 12:46, etc. b) Musical directions in the titles of the Psalms; c) the form of many psalms, e. g., 24; 42:5, 11; 43:5; 80:3, 7, 19; 136, etc.

II. BIBLICAL LESSON.

- Read carefully Psalms 42-49 (regarding 43 as part of 42) 85, 87, 88. Make notes on the following points: (1) their general qualities of style, e. g., 42:6, 7; 44:23; 46; 48:4, 5; 49:16-19; 85:10; 87. (2) Elements which may be said to be characteristic: (a) expressions peculiar to them, e. g., *living God*, 42:2; 84:2; *Jehovah of Hosts*, 46:7, 11; 48:8; 81:1, 3, 12, etc.; *city of God*, 46:4; 48:8; 87:3. (b) predominant ideas, e. g., of God, 44:4; 45:6; 47:2; 84:3; of the temple worship, 42, 84; of Jerusalem, 46, 48, 87.
- Are the characteristics which have been observed in these Psalms (1) sufficiently marked, (2) not measurably common to them with other psalms, and, (3) fairly in accordance with what we know of the Sons of Korah, so as to warrant confidence in the trustworthiness of the titles?

III. SPECIAL STUDIES.

- Treat exhaustively Psalm 45.
 - Read carefully and notice (a) the persons addressed, (b) representation of the king (vs. 2-9), (c) representation of the queen (vs. 10-15), (d) what kind of an occasion seems to be described, (e) expressions requiring explanation, e. g., (v. 1) "my tongue is the pen of a ready writer;" (v. 2) "grace is poured into thy lips;" (v. 4) because of truth, etc.; "thy right hand shall

* Murray, "Origin and Growth of the Psalms." Cf. also Binnie, "The Psalms, etc.," 355-363; Smith's Bib. Dict. Art, *Music*.

teach thee;" (v. 7) "oil of gladness;" (v. 9) "thy honorable women;" (v. 12) "daughter of Tyre."

- (2) Interpret the psalm historically as written in honor of a Jewish king's marriage, (a) mark all expressions seemingly unsuitable to such an interpretation; (b) learn something of Hebrew marriage customs; (c) decide from the helps at hand to what king the psalm may refer, whether Solomon, 1 Kgs. 3:1; Ahab, cf. v. 8b with 1 Kgs. 22:39; Jehoram, cf. v. 12 with 2 Kgs. 8:18; 1 Kgs. 16:31; Hezekiah, Isa. 62:4,5; 2 Kgs. 1:21. (d) Granting this interpretation, give reasons for the presence of this (secular) song in the psalter.
- (3) Give closer study to the expressions noted above as incongruous with the historical interpretation; (a) can they be fairly interpreted of an earthly king? e. g., (v. 6) *O God* (Elohim) not necessarily used of a divine person, cf. Ex. 7:1; Ps. 82:6. (b) Considerations in favor of a Messianic interpretation, e. g., tradition, New Testament use of v. 6, Heb. 1:8,9, presence of this psalm in the psalter; (c) if Messianic, note representation of the Messiah, e. g., his person, authority, relation to heathen, etc., (2) similar Messianic representations in the psalter, cf. 72, 2, 87, etc.; elements of fulfillment in Jesus Christ.

2. Read carefully Psalm 84.

- (1) Note expressions needing explanation and so far as possible determine their meaning, (vs. 1,2) "tabernacles," "courts;" (v. 2) "my soul," "my heart and my flesh;" (v. 3) "even thine altars;" (v. 4) "dwell in thy house" "still praising;" (v. 5) "highways to Zion;" (v. 6) "Valley of Weeping," "early rain;" (v. 9) "our shield," "thine anointed;" (v. 10) "tents of wickedness."
- (2) Determine the meaning of each verse, the logical connections of the verses, select a theme, e. g., *a joyful song of God's house*, and analyze the psalm, e. g., vs. 1-4, God's house desired; vs. 5-8, God's house sought; vs. 9-12, God's house preferred.
- (3) Study the psalm as an example of *lyrical* poetry, (a) figurative elements, (b) rapid and elevated style, (c) abrupt transitions. Compare in these respects this psalm with Pss. 42 and 46.
- (4) Observe the teachings of the psalm concerning (a) man's desire for God and the satisfying of that desire; (b) conception of the value of religious worship.

IV. GENERAL TOPICS.

1. Compare these psalms with those of Asaph, noting (1) resemblances, cf. 44 and 74; 84 with 73:17, etc., both, national and levitical; "no confession of sin;" (2) differences, in representations of God, in respect to style, in point of view, e. g., korahite, regal and priestly, asaphic, prophetic.
2. Make a similar comparison with the Psalms of David, e. g., 42:2; 84:3 with 63:2; 27:4. These show "more unbroken sublimity of style," "more unrestrained emotional expression," while David's are "pitched on a lower key" and "show a larger acquaintance with life."*
3. Sum up the religious conceptions of these psalms as they may be gathered under the following heads: (a) Man's relation to God. (b) God's care for his people. (c) The glories of Christ and the Church.

* Alexander, "Witness of the Psalms to Christ," Lect. iii.

THIRTY-FIFTH STUDY.—REIGNS OF MANASSEH, AMON, AND JOSIAH.

[The material of this "study" is furnished by Professor Beecher. It is edited by Professor Harper.]

BIBLICAL LESSON AND SPECIAL TOPICS.

Prepare for recitation 2 Kgs. 21-23:30; 2 Chron. 33-35, with parallel passages, in the order of the following topics:

1. **The Chronology.** Verify the following arithmetical statements: (1) The fourth year of Jehoiakim being 604 B. C. (see Jer. 25:1, etc., and O. T. STUDENT for March, 1888, p. 236, III., first section), the first year of Jehoiakim was 607 B. C. (2) The thirty-one years of Josiah. 2 Kgs. 22:1, etc., were B. C. 638-608. (3) The two years of Amon, 2 Kgs. 21:19, etc., were probably 640 and 639 B. C. (4) The fifty-five years of Manasseh, 2 Kgs. 21:1, etc., were probably 695-641 B. C.*
2. **Manasseh.** (1) 2 Kgs. 21:1, his accession and length of reign. (2) His guilt: (a) 2 Kgs. 21:2-7, 16; 2 Chron. 33:2-7, 19, the various sins attributed to him; (b) vs. 7-9 in Kings and Chronicles, an especially aggravating circumstance; (c) 2 Kgs. 21:9-15, Jehovah's warnings; (d) 2 Chron. 33:10, how these were received. (3) 2 Chron. 33:11, 12, his punishment. (4) 2 Chron. 33:12, 13, 18, 19, 23, his repentance. (5) 2 Chron. 33:14-17, and the references just given, his public reformation. (6) 2 Kgs. 21:17, 18, his death. (7) 2 Kgs. 21:17; 2 Chron. 33:18, 19, sources of the history. (8) Is the account of (3), (4), and (5) discredited by the silence of the Book of Kings on these topics? Is it discredited by the fact that it represents an Assyrian king as taking Manasseh to Babylon? (9) Read "the prayer of Manasses," as found in the Apocrypha, and decide whether it is true to the historical situation.
3. **Contemporary History.** During Manasseh's reign, the Assyrian kings were, counting from the "first year" of each: Sennacherib, B. C. 704-681, Esarhaddon, 680-668, Assurbanipal (Sardanapalus), 667 to some unknown date; his "first year" as king of Babylon was 647 B. C. (1) Look up what the Bible says of Esarhaddon, 2 Kgs. 19:37; Isa. 37:38; Ez. 4:2; probably Ez. 4:10; possibly parts of 2 Kgs. 17. (2) Look up, in the sources at your command, the Assyrian accounts of Esarhaddon and Assurbanipal, especially their military expeditions and other operations in the vicinity of Palestine (Esarhaddon mentions Manasseh as one of his tributaries). (3) Compare these accounts with the story of Sardanapalus handed down through Greek sources—with Lord Byron's drama of that title, for example. (4) What do you say to the conjecture that Manasseh was taken to Babylon about 648 B. C., while Assurbanipal was engaged in the conquest of Babylon, and released at some time after the conquest was completed? (5) Look up three important events in Greek history, and three in Roman history, that occurred during the reign of Manasseh.
4. **Amon.** (1) 2 Kgs. 21:18-26; 2 Chron. 33:20-25, the account of his reign. (2) How much stress do these accounts lay on the idea that Amon reversed his father's efforts at reform? In answer to this, compare, item by item,

* These numbers vary by either two or three, in each case, from those found in the margins of most marginal Bibles. In the instances where the difference is two, it is explained in the STUDENT, p. 236; where there is an additional year of difference, it is due to a different method of counting the years.

the accounts of the following four things: (a) The idolatrous institutions established by Manasseh, 2 Kgs. 21:1-13; 2 Chron. 33:1-9,15,19; (b) his restoration of Jehovah's worship, 2 Chron. 33:15-17; (c) Amon's practising the same sorts of idolatry that his father had practised, 2 Kgs. 21:20-22; 2 Chron. 33:22,23; (d) the idolatrous institutions that were still in existence as late as the twelfth and the eighteenth years of Josiah, 2 Chron. 34:3,4,7; 2 Kgs. 23:4-20,24. Is there reason for doubting that the temple worship of Jehovah was maintained in Amon's time? 2 Chron. 33:16.

5. **References in the Prophets to the Reigns of Manasseh and Amon.** (1) Manasseh's shedding innocent blood, Jer. 15:4; 2:30,34, etc.; perhaps Isa. 1:15, etc. (2) To Manasseh's reform, followed by the relapse under Amon, perhaps Jer. 3:10 and context, and Zeph. 1:4-6, with many like passages in Zephaniah and the early parts of Jeremiah.
6. **Josiah.** (1) General statements, 2 Kgs. 22:1,2; 2 Chron. 34:1,2. (2) The reforms in his eighth and twelfth years. 2 Chron. 34:3-7. (3) The prophesying of Zephaniah, Zeph. 1:1 and the whole book (but other opinions date the book later in Josiah's reign). (4) Earlier prophecies of Jeremiah, Jer. 1:2; 25:3; 1:4-3:5; perhaps 3:6-6:30. (5) The reformation of Josiah's eighteenth year: (a) temple repairs, 2 Kgs. 22:3-7; 2 Chron. 34:8-13; (b) finding the book of the law, 2 Kgs. 22:8; 2 Chron. 34:14,15; (c) reading in it before the king, 2 Kgs. 22:9-11; 2 Chron. 34:16-19; (d) the prophecy of Huldah, 2 Kgs. 22:12-20; 2 Chron. 34:20-28; (e) the public reading and accepting of the Book of the Covenant, 2 Kgs. 23:1-3; 2 Chron. 34:29-32; (f) subsequent iconoclastic operations, 2 Kgs. 23:4-20,24,25; 2 Chron. 34:33; (g) Josiah's passover, 2 Kgs. 23:21-23; 2 Chron. 35:1-19; (h) concluding events, and literature, 2 Kgs. 23:26-30; 2 Chron. 35:20-27.
7. **Mention of the Times of Josiah in the Prophets.** In Zephaniah, Jer. 1-6, and Habakkuk, look for allusions to the history of the times of Josiah, as distinguished from allusions to the previous history.
8. **Contemporaneous History.** From the best accessible sources, look up the history of Egypt, during the time of the reign of Josiah; the history of the great Scythian invasion, mentioned by Herodotus; the history of the downfall of Nineveh, and the rise of the kingdom of Nabopolassar, king of Babylon; in all these, remember that the dates, and often the events themselves, are only conjectural. Look up a few contemporary events in Greek and Roman history.
9. **The Great Pentateuchal Questions connected with the Time of Josiah.** (1) How extensive was the "Book of the Covenant" read before the congregation, 2 Kgs. 23:2; 2 Chron. 34:30? (2) Was this book the whole of the book of the law found in the temple, or only a section of it? (3) Was this copy of the book of the law the only copy then in existence, or did the interest it excited arise from its being a special copy of some sort? (4) Do the accounts represent this book of the law as then newly written, or as ancient? (5) What evidence can you find as to the extent of the book of the law? (a) was it merely the legislative part of Deuteronomy? (b) was it the Pentateuch? (c) was it the Pentateuch with additional sacred writings? (6) Whatever were its contents, does the account in Chronicles represent that Josiah had the legislation now found in Exodus, Leviticus, and Numbers? (7) (a) Does the account in Kings confirm that in Chronicles, in this particular? (b) or contradict it? (c) or keep silence in the matter?

➤BOOK NOTICES.◀

WHAT IS THE BIBLE?*

In this book, Professor Ladd has deepened the obligation which, a few years since, he imposed on biblical students by his work entitled "The Doctrine of Sacred Scripture." The aim of both books is the same, viz., to state what modern scholarship has arrived at concerning the origin and nature of the Old and New Testaments. Yet the later book is not a mere abridgment or condensation of the other. It is a new treatment of the same subject. The former work was an elaborate exposition of the materials of criticism and of critical processes, for scholars and specialists. The book before us is for thoughtful and scholarly minds who have neither time nor training for extended and detailed investigation. Any intelligent reader of the English Bible can appreciate this book from beginning to end. Yet the argument is full and adequate. Indeed, this is the better book. In the earlier treatise, the author seemed often overloaded and embarrassed with the riches of his materials. As he was doing the work exhaustively he became prolix. Here he moves freely and in better mastery. The style both of thought and expression is more simple, direct, and perspicuous.

We need not outline the contents of this book. We cannot express our accord with all its views; yet they are in the main what the method of inquiry adopted inevitably reaches, and that method we unqualifiedly commend. It is the Inductive Method. The preconception of what God should do to make himself known is set aside as unphilosophical, men being unable, *a priori*, to say what course it might be wise for the divine mind to pursue. When we shall have learned from careful study, what he has given to us in the Bible, we shall know what it was wise for him to do. This method of surveying the facts involved, free from dogmatic assumptions, is surely making its way and bursting the bonds imposed in the creed-making period of the post-reformation theology. The Bible is not a book, but an entire literature, evolved in connection with a great movement, in the consummation of which movement we have a wonderful revelation of God as the Father and Redeemer of men. The study of this literature as such, the study of everything in its divinely historic setting, is exceedingly fruitful and inspiring. At first it seems to make sad havoc with cherished notions. It shows the composite structure of the Pentateuch. It exposes discrepancies, disagreements and errors. It finds a claim of inspiration, but not of absolute infallibility, in the writers. The mind thus freed from the necessity to adjust all minute details of narrative, or to reconcile all seeming differences, can see things in their large and just relations. This, which disturbs the timid, in no way invalidates the authority of the divine revelation. For

* WHAT IS THE BIBLE? An inquiry into the origin and nature of the Old and New Testaments in the light of modern biblical study. By George T. Ladd D. D., Professor of Philosophy in Yale University. New York: Charles Scribner's Sons, 1888. Price, \$2.00.

study of this kind discovers that these writings are molded according to certain ruling ideas, that over them all presides one commanding aim, through all "one increasing purpose runs," the culminating fact being the revelation of God as Redeemer in the person of Jesus Christ. And not only in that person, but from the beginning, he was dealing with his people as a Redeemer from sin, and making known as fast as they were able to receive it, the truth of himself, "until in the fullness of time he sent forth his Son." The inspiration of scripture writers is not without importance; but it becomes secondary, when we find that they held it to be secondary, being intent only to make it clear that the historic process in which they were was an *inspired process*. The absolute infallibility of writers is of little account, as long as they make it luminously clear that the *organizing factor* of the entire movement is the living God, making himself known as the Jehovah of Israel and the Saviour of mankind. It is the consciousness of this manifested glory that bursts forth in incomparable poetry and eloquence, and commands the willing assent of human hearts. In such a light, the miracles and prophecies, the biographies and marvelous events, become easy of interpretation and of lasting, living interest.

We commend Professor Ladd's new book as a very important contribution to the literature of biblical introduction, and as a very happy recognition of the intelligence of a numerous body of laity and clergy who are not specialists in criticism.

S. H. LEE.

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IT is not improper, we think, to refer editorially to the fact that on and after July 1st the subscription price of THE STUDENT will be advanced to one dollar and fifty cents a year. An earnest effort has been made to maintain the old price. It has been found impracticable. The subscription list, it is true, has been greatly increased during the past year; but the rate of subscription has been so low as not to allow a sufficient margin for improving the contents. And yet the constituency is so large and of such a character as to make such improvement necessary. Besides, the amount of material to be furnished in the coming volume requires an increase in the number of pages. We are confident that, under these circumstances, the friends of the journal, who now number many thousands, will raise no objection to the change in price. For six years the journal has been published at a loss, each year, of six to eight hundred dollars. From this time forward it must pay its way. Shall it not have the sympathy and support of those who believe in the work which it is trying to accomplish?

A YEAR ago the announcement was made of a series of Inductive Bible-studies. With this number the last of the series is published. We have sometimes doubted the propriety of giving so large an amount of space each month to material which was intended for study rather than for reading. But the multitude of testimonies received from those who have made an earnest study of this material has convinced us that no mistake has been made. Scores of institutions, hundreds of Bible-classes have done their work during the past year upon the basis of these "studies." The course has been a long one; a large amount of ground has been covered; perhaps too much material has been introduced; yet the results have been far greater and far more satisfactory than could possibly have been anticipated.

IN the symposium on the question of publishing a portion of the Hexateuch in different kinds of type, there will be found an expression of different views. The opinions published are but a few of the whole number which have been received by the editor. Notwithstanding the desire (of so many subscribers) thus forcibly expressed, the request will not be granted, (1) because the space at command will not permit the work to be done with the thoroughness which the subject demands; (2) because a large portion of the constituency of THE STUDENT are not in a position to be profited by such a presentation; (3) because the time has not yet come when even such a journal as THE STUDENT can take up and present such material with impunity.

In order, however, to meet in some measure, the demand which prevails so widely, there will be published in July *Hebraica* a detailed analysis of the Hexateuch, in parallel columns, in which there will be given not only the chapters and verses by sections as they are divided by critics, but also the topics of which each section treats.

ONE of the most remarkable phenomena in modern literary annals is the rapid spread of the Hebrew translation of the New Testament by Franz Delitzsch, published by the British and Foreign Bible Society. In less than ten years over sixty thousand copies of the work have been disposed of. The greater number have been distributed among the Jews of the Austrian Empire and South Russia. Of late years, starting from Tomsk, it has gone upon its mission to the very eastern borders of Siberia. Within the past year it has started on a westward course also. The emigrant missionaries at Liverpool and more especially in New York, have found readers among the emigrating Jews for hundreds of copies. Stations have been established at Baltimore and Chicago. The book is also being eagerly taken by people living around the Sea of Tiberias, and in Stockholm it has found many friends.

A RECENT writer remarks, with strong tones of condemnation, that there can be nothing "colder than the intellectual study of the Scriptures." Is this true? Does the writer suppose that the divine revelation in the Scriptures contains only spiritual truth and that there is nothing in the Bible demanding mental application of the highest sort? Does God reveal himself as spirit and not mind? The truth is that the intellectual study of the Scriptures is, or ought to be, stimulating in the highest degree; and that because of the stupendous importance of

the subjects which it takes up. What questions of philosophy are more burning than those connected with the truths of the Bible? Where do the finer questions of historical criticism and of interpretation have a broader field for operation than in connection with the Scriptures? The very fact that the central purpose of the various books is practical gives the abstract questions which they arouse a more vital interest. Is not this proven by the vast number of books that have been written about the merely intellectual questions involved in the study of the Bible? Many of these subjects have been presented again and again, and yet every new generation of Bible students returns to them with renewed zest. And every person who studies the Bible deeply at all, sees that the intellectual questions are not so far from the centre of scriptural truth as to be lifeless and uninteresting, but all contribute light to the better understanding of the great principles revealed in the Bible.

Further, this sort of study has value and interest because the views which one may hold on these subjects affects often his power of influencing others to accept Christianity. There are not a few to-day who are turned away from the Christian church by the misconceptions imparted to them from those whose lack of a profounder knowledge of the Bible, leads them into mistaken notions which a little of this "cold, intellectual study" would have taught them to avoid. The position assumed by our uncritical but warm hearted contemporary is one which has done and is doing incalculable injury. Too many intelligent Christian people are infected with it. To the consideration of any other subject they will bring a scholarly and critical mind, but when they take up the Bible, they seem to think that the use of their mental powers for any scientific work is almost blasphemy, and thus they refuse to employ their God-given faculties for the understanding of revealed truth. If, on the contrary, Christians were taught that these mental questions were vital and important, there would be accomplished a far larger amount of vigorous Bible study; and there would exist a far stronger phase of Christianity. The time has come when men no longer want milk, not to speak of "slop" (an unpleasant term, but one which describes accurately a certain widely prevailing kind of Bible-instruction), but *meat*. Let us cast aside the idea that intellectual work is detrimental to a spiritual comprehension of the Scriptures. This idea, however widely it may be held, however zealously it may be taught, is an idea begotten of the evil one himself, and propagated by those whom he has blinded to the truth.

BIBLE-STUDY AT WELLESLEY COLLEGE.

BY PROF. ANNE EUGENIA MORGAN,

Wellesley College, Wellesley, Mass.

The movement towards according to Bible-study a place in the college curriculum, upheld by the favoring voice of a host of the most influential educators, claims the attention of all who consider the great questions of the day.

While the methods through which such study shall be introduced and be developed to its true proportions and efficiency, are being proposed and discussed, the comparing of methods already tested in college experience serves towards solving the difficulties which seem to oppose the practical success of the movement; and data from the younger colleges may touch phases of the question not clearly decided by the longer history of the older institutions.

At present in the curriculum of Wellesley College, a systematic study of the Bible holds the place of first importance as a method for liberal education. Every candidate for the bachelor's degree is required to complete a course extending through four years and designed to give a comprehensive view of the whole Scripture canon. The instruction is given in two class-room exercises each week. Intellectual preparation not inferior to that demanded in other lines of college work, is required for the recitations in this course, and examinations at the close of each semester test the progress of each student. The works of the most eminent expositors of the text, church history, the works of the early Christian fathers, the records of explorations in Bible lands, the customs and characteristics of the countries and of the period, are studied, for a more complete view of the life presented in the Bible lesson. A special library fund* provides the books necessary for scholarly investigations. This growing library is already well supplied with facsimiles of manuscripts, maps, pictures and collections of objects to illustrate and render more interesting the studies on the civilization of the period under consideration.

A knowledge of the biblical history from the creation to the exodus of Israel from Egypt is required for entrance to the freshman class. During the freshman and sophomore years, the entire course of the Old Testament history is considered. The most significant periods and events are studied by critical attention to the text and by comparing with other records. Lectures by the class instructors and by specialists in certain lines of investigation amplify the work of the students.

Among the books used to supplement the study of history from the Bible text, may be mentioned Smith's "Old Testament History," Stanley's "Jewish Church," Geikie's "Hours with the Bible," Whitney's "Handbook of Bible

* The Gertrude Memorial Library, established to aid Bible-study at Wellesley, by Mr. A. A. Sweet, now numbers 1358 volumes. About \$3,000 has already been expended, and \$200 a year is still furnished to provide such additions to the collection, as the progress of the work may demand.

Geography," Hurlbut's "Manual of Biblical Geography," Milman's "History of the Jews," Cowles' "Pentateuch."

During the freshman year, one of the two exercises per week assigned to the Bible course is devoted to a simple systemization of the Bible principles and laws of life. These lessons, anticipating Christianity in order to a more adequate apprehension of the theocracy, present the ideal development of human character and conduct provided for in the Kingdom of God, contrasted with the degraded forms due to the dominion of natural impulse. Illustrations from general history and literature compare the Bible view of life with the views developed by the greatest human thought and imagination. This course is entitled "Studies in Christian Ethics," and is conducted by teachers from the department of philosophy.

The Messianic prophecies during the first semester of the Junior year prepare for the studies on the life of Christ presented in the harmony of the four Gospels. As the text of the Gospels is already more familiar through home reading, the thoughts of eminent writers about the text can be read with special interest in this part of the course. Alford's "New Testament for English Readers," Edersheim's "Life of Jesus," Fairbairn's "Studies in the Life of Christ," the Life of Christ as presented by Geikie, by Farrar, by Stalker, Trench on the "Miracles and on the Parables," Maurice's "Gospel of the Kingdom of Heaven," are among the books used in preparing these lessons.

The establishing of the Christian church is studied during the senior year. The characteristics of the individual apostles who served as leaders in the new movement, the opposition by the upholders of the old Jewish dispensation, the pertinent events in the political history of the times are considered in seeking to understand the various phases in the progress of the church.

The study of the Acts and the Epistles is rendered more thoughtful and definite in its results by readings from Fisher's "Beginnings of Christianity," De Pressensé's "Early Years of Christianity," Uhlhorn's "Conflict of Christianity with Heathenism," Conybeare and Howson's "Life and Epistles of St. Paul," Farrar's "Life and Work of St. Paul," Gloag's "Introduction to the Pauline Epistles," Steward's "Argument of the Epistle to the Hebrews," with some use of the various commentaries on the interpretation of the text.

This system of Bible-study, now in the thirteenth year of its development as a part of the college curriculum, presents evidence of its success in the earnest interest which it arouses in the large majority of the six hundred students, and the scholarly culture which results.

Elective courses are called for. For two years a course in the Hebrew language has been pursued by small classes. A study in the harmony of the four Gospels with sight reading of the Greek text, established four years ago, has this year been elected by twenty-five students, and five are pursuing a course in the Acts and the Epistles which is offered as a second year's work in the Greek Testament. Comprehensive lectures on the books from which the selections are read, on the manuscripts and the ancient versions, and on the Christian fathers are given, beside the consideration of the text in the language in which it was originally written.

An elective course of studies tracing the Scripture presentation of the origin and destiny of man, has this year been undertaken by forty-four students. This course designed to meet the need of many who become interested in the physical

science of evolution, is our inductive study of the Bible theory of life. By overlooking the history of the development of the spiritual life of man, and dwelling only upon the evolution of the physical body, scientific evidence becomes confused: its conclusions are invalid, as in any other case of inferring when certain factors of the problem in question are ignored. The phenomena discovered through any systematic study of history and literature indicate disintegration both in individual lives and in national civilizations, in all cases of neglecting the spiritual life. But the Bible argument adds the history of man's regeneration, so compared with the cases of degeneration as to lead irresistibly to the conclusion that the new direction and progress of life is due to faith, since that is the only new element in the case. The most inspiring message in all history and literature must be lost among the tangled centuries of human nature if the ear of humanity is held aloof from this thread of religion which connects the voice of hope in Eden with the most advanced institutions of Christian civilization.

Some results which have followed the announcement of entrance examinations on a small portion of Bible history, have seemed to indicate that a movement towards more fruitful reading in the home and in the secondary schools can be initiated by the colleges. Some protest reached us from the masters of schools already embarrassed by the multitude of subjects in which the colleges demand preparation. Nevertheless provision has been made in some of the preparatory schools for meeting this requirement, and in many cases the more important result of a beginning of real study of the Bible in the home has been secured. The preparation for the college requirement is still unsatisfactory; but marked improvement can be traced through the five years since the examination was first announced by this one college.

But this problem in forming the college curriculum is not solved when we have discovered that Bible study supplies the fundamental discipline in liberal education. The history of elective work in colleges seems to indicate that less important branches which have in many cases gained an interest in the mind of the student through some trivial connection with his individual taste or purposes, may yet serve more efficiently in education because of the more willing attention accorded to the subject. On the other hand the omission of this classic which more than any other has influenced the thought and the style of the greatest writers—the omission of the history which presents a more complete sequence in the development of human life than can be found in any other record—must occur if this study be not established as a fundamental requirement. The use of the Bible literature as the conception of life through which all other literature can be better understood, and of its history, as a system of generic forms constituting an universal language, must be less successful, if familiarity with the Bible be not universal. A few members unacquainted with the national history and the national forms of thought and feeling, would embarrass an assembly undertaking to discuss measures for defending our liberty and perfecting our institutions. Those who cannot readily apprehend a biblical allusion are such foreigners in the audience to which a Macaulay presents his interpretation of the life of our own time expressed through the forms which have embodied the one great communication which is addressed to the whole human race. These forms may be translated by the student who is omitting all systematic study of the Bible that he may elect the dramas of Shakespere; but such fragmentary study will give but dim illumination to the colors which Shakespere selected with eye accustomed to the

light of the drama greater than his. And the case of such a student of literature is not one which can easily be repaired. How shall one who has always seen with near-sighted eyes be convinced that the beauty of the firmament has not reached him; he cannot borrow his neighbor's Scripture lens.

In the history of Bible study at Wellesley, the indications that progress in scholarly methods is a condition for enthusiasm in the work and for developing Christian life can be clearly traced. At the beginning, the intellectual study was made subordinate to the immediate awakening of devotional spirit. The principal class exercises were on the Sabbath. A decided increase in the energy and interest of the work dates from the placing the Bible exercises in two of the best hours of the six days given to man for work. The reward in devotional rest seems to result from the work.

The lectures by specialists, delivered before the whole college assembly, on themes which connect with all the lines of Bible work pursued by the different classes, aid in developing the general interest. The maintenance of this vital circulation of thought among all the college members may be in some measure due to its method of appointing the Bible teachers. The founders of the college proposed such a distribution of this work as would require the whole body of instructors in the college to become Bible students. A few specialists already established in extensive learning on the subjects might not prove more efficient in awakening interest than this larger body of teachers who are now studying the books offered by more advanced scholars. From such a beginning, a sound and broad scholarship may at length be added to the studious energy of the work. Teachers for Bible classes are furnished from the corps in each line of the college work, except from those language departments in which none of the instructors are quite at home in the English tongue. The several teachers of the divisions in each year of the Bible course constitute a standing committee to consult upon difficult questions and systematize the work of the year. The chairmen of these different committees constitute the committee to propose the program of subjects to be presented by lecturers from outside.

In two important advantages, the problem of forming an adequate Bible course in the curriculum of Wellesley College is simpler than in most of the colleges whose degrees are accepted as marking the first rank in intellectual culture:

The present movement was already preparing in the convictions of many earnest men while this college was still in its most plastic period of conception. The clear faith and resolute energy of the founders of the college solved the difficulty of finding time for this fundamental part of liberal education. Instead of the question, "What time can be spared for Bible study?" was substituted the question, "What time can be spared for the other important branches?"

The second advantage is from the instinct and tradition which assigns to the woman a special responsibility for discovering and embodying the ideal of life. The privilege accorded by the popular voice in the ancient saying, "The Bible and Shakespere are enough for her library," is not yet denied her, though she claims also the right to search science and all other facts through which man's interpretation of the drama of personal life may be rendered more complete and true. Against the dangers of scepticism and dogmatism no better safeguards can be provided than a clear and comprehensive knowledge of the Revealed Word of Life.

A SYMPOSIUM: SHALL THE ANALYZED PENTATEUCH BE PUBLISHED IN THE OLD TESTAMENT STUDENT?

I think well of the idea. Light never hurts. WAYLAND HOYT.
Philadelphia, Penn.

I hope you will consider it *very* desirable to accede to the Rev. Mr. Nordell's request as contained in his letter to you dated March 17th, 1888.
Scranton, Penn. FRANK SCHIELL BALLENTINE.

By all means let us have all you care to publish on the Pentateuchal Analysis. It is one of the questions of the hour, in the details of which we should be learned. (Rev.) F. H. T. HORSFIELD.
Cambridge, N. Y.

I think a full publication of the documents claimed by Wellhausen (by different kinds of type) in the O. T. STUDENT would be an excellent testimony to the public of the wildness of his fancies. HOWARD CROSBY.
New York City.

I cannot see any advantage worthy the trouble to be gained by this proposition. Men of sense do not need such primer-like helps. When they know the matter referred to, they can comprehend what it includes. J. M. BUCKLEY.
New York City.

If the proposed publication of the Pentateuch documents in different kinds of type can be thoroughly well done, I think it would be a good thing; if done only moderately well, it would hardly be worth the doing.
Auburn, N. Y. WILLIS J. BEECHER.

I think Mr. Nordell's proposition a good one. I cannot see that the execution of it would result in any harm. In these times of Pentateuch criticism, we wish information on both sides, and certainly none can give it to better advantage than those who pursue these studies with a reverent spirit.
Chicago, Ill. SAMUEL I. CURTISS.

If the different documents claimed for the Pentateuch could be published in different kinds of type as a supplement to the O. T. STUDENT, I should be very glad. To publish them in the O. T. STUDENT while you are carrying the inductive Bible studies will, I fear, be injurious to its circulation and diminish its value. EDWARD L. CURTIS.
Chicago, Ill.

I read with great interest the Rev. Mr. Nordell's letter, requesting the publication in the O. T. STUDENT of the so-called "Pentateuchal Analysis." If possible, let us have the whole of it. Many of us who are deeply interested in O.

T. studies need just such a presentation of the subject by men thoroughly versed in the matter.

S. E. OCHSENFORD.

Selinsgrove, Penn.

Allow me very cordially to endorse the views, and the suggestion, of the Rev. Mr. Nordell, in the current number of the O. T. STUDENT. I wish to say that, in my judgment, it is very important that the latest criticism of the Pentateuch should be fully discussed in a publication with the title which yours bears, and which has already done good service.

S. H. SYNNOTT.

Ithaca, N. Y.

I have yours of 5th as to proposed reprint of Pentateuch. By all means print. "Whatsoever doth make manifest is light." If the documentary theory be right we ought to know it. If it be wrong (as I still heartily believe it to be) there is no better way to test and reveal its errors than to make its features plain. Ignorance can neither fairly criticise nor safely despise.

J. B. THOMAS.

Newton Centre, Mass.

I have long wished that we might have the entire Hexateuch in English printed in different kinds of type, according to the most approved critical analysis of the documents. For example, like Boehmer's edition of Genesis in Hebrew. I would rather see it done in the O. T. STUDENT than not have it done at all; but would much prefer to see it in a separate volume.

M. S. TERRY.

Evanston, Ill.

My impression is that the composition of the Pentateuch is far from determined, and that it would be better to defer publication till there is more light with more agreement. Premature theories, it has been often found, are no credit to scholarship and no advantage to the people. I may err in this instance, but from such information as I am able to get here, I give this opinion, which I should not have voluntarily offered.

ALEXANDER MCKENZIE.

Cambridge, Mass.

I desire to second Dr. Nordell's request. I do not think better service could be rendered those who are desirous of getting at the truth, let it lead where it may. I think to have this question presented to us from a source whose candor, spirit and ability cannot be questioned, will be something to be very grateful for. Unquestionably there must be a reconstruction along certain lines. It were well to be guided thereto by friendly hands.

PHILIP L. JONES.

Philadelphia, Penn.

In reply to your letter of the 5th I have to say that it does not seem to me that there are serious objections to the proposed method of printing certain portions of the Pentateuch. It would be essential of course for the O. T. STUDENT not to identify itself with any of the new theories. But apart from this it is well to be able to see just what is advocated. And I believe that such printing would make against the adoption of the views so earnestly advocated.

New York City.

T. W. CHAMBERS.

Personally I should be glad to see "in different kinds of type the documents claimed by some critics to compose the Pentateuch." I have such unquestioning

faith in God's word that I fear no examination of the questions relating to its origin and composition. A true faith welcomes light from whatever quarter it comes and by whomsoever it is given. I am well assured that the word of our God will stand when its unbelieving critics and their criticisms are quite forgotten.

New York City.

R. S. MACARTHUR.

I see no objection whatever to printing in different kinds of type the documents claimed by some critics to compose the Pentateuch. It might not be well to print a *Bible* in this way—at least not till the existing questions are settled; but as your magazine discusses these questions, it seems to be entirely proper to aid the eye by use of differing type. It will be understood, of course, that this does not present the question as settled, but is merely an effort to bring it more clearly before the student.

T. T. MUNGER.

New Haven, Conn.

I think it would be unwise to publish in the O. T. STUDENT, in different kinds of type, the documents claimed by some critics to compose the Pentateuch. Many of the readers of that periodical are not versed in the questions at issue, and so far from being enlightened and strengthened would find themselves perplexed and harmed. Confine hypotheses and vagaries and the latest German conceits to the *Hebraica*, and in the STUDENT give only the assured results of sanctified Christian scholarship.

ERI B. HULBERT.

Morgan Park, Ill.

There are hundreds of young men in this country who are seeking to ascertain what would be the resulting conception of the Old Testament, if we accept the *alleged facts* of the Pentateuchal Analysis. What change would the critical theory make in the structural appearance of the Old Testament? Since we are warned by some not to accept the theory because of its *results*, we want to see more clearly what those results will be. The best defender of the faith just now will be the one who enables us most clearly to see the enemy. Whether the new Analysis be enemy or friend we want to see its work, if possible, pictured to the eye.

W. H. P. FAUNCE.

Springfield, Mass.

The request of Rev. P. A. Nordell for the publication, in different kinds of type, of the documents claimed by some critics to compose the Pentateuch meets with my hearty concurrence. I should be glad to see the publication, in that form, of two or three books in successive numbers of the STUDENT. What we want is light. If this will give light, let us have it. It will be an object lesson. If it reveals, in clear relief, the recklessness of the destructive school, great good will be done. Certainly no evil can come of it. It will give the readers of the STUDENT a basis for the more critical study of the Pentateuch, and those readers are supposed to be independent students, who do their own thinking.

Morgan Park, Ill.

T. W. GOODSPEED.

By all means let us have the translation of the Pentateuch as suggested in this month's OLD TESTAMENT STUDENT by the Rev. Mr. Nordell. It certainly would be an inestimable service you would thus render the ministry, who, not because of ignorance or want of interest, but purely because of inaccessibility to

libraries and books, and, for lack of time, have not the opportunity to inform themselves of the points involved in the suggested undertaking. Think of having "the whole or part of the translation of the Pentateuch, with the different documents distinguished by different type, so as to present the alleged facts clearly to the reader's eye, perhaps with a few explanatory foot-notes," and that all in *THE OLD TESTAMENT STUDENT*, which can be secured for a year for but *one dollar*! Why, what *could* be of more service and permanent value to thousands who would be profoundly grateful for the help it would be to them?

Columbia, Mo.

A. A. PFANSTIEHL.

I want to say a word as to Mr. Nordell's suggestion in the last *STUDENT*. For my part I should be glad to have what he suggests. Just how it ought to be done is a serious matter. In the first place, whose analysis will you follow? It seems to me great difficulty will be experienced in reaching an analysis that will give satisfaction. Either you will be too extreme for the conservatives or too conservative for the extremists. But if you can get over that difficulty then how shall it be printed? You can follow the present order, indicating the different documents by different types, or you can print each document by itself. Both methods have their advantages for the student. Whichever plan you follow, the annotation must be done to help the student understand the relations of these documents and their respective dates. I hope you will get enough encouraging answers to lead you to give us the documents as suggested.

Winfield, Kansas.

C. W. CURRIER.

I know of no way in which the dissection of the Pentateuch proposed by critics can be made so clear to students as by printing the text in diverse styles of type to correspond with the alleged diversity of writers and redactors. This would enable the reader to see at a glance to which of these any given passage is referred, to trace each of the so-called documents continuously and to comprehend more precisely what is involved in and intended by the composite theory of the Pentateuch. He could thus with greater ease acquaint himself with the phenomena in the case and appreciate the force of the reasons for or against the current critical hypothesis. The chief difficulty in the way would be found, as it seems to me, in the differences among the critics themselves. Nöldeke's scheme might be adopted for P. But who shall be taken as the standard in separating J and E? It might answer to follow some leading critic like Dillmann or Wellhausen in the text and indicate such deviations as are of any importance in the margin.

Princeton, N. J.

W. HENRY GREEN.

It does not seem to me advisable to publish in *THE OLD TESTAMENT STUDENT* a portion of the Pentateuch with different type to indicate what some critics regard as originally different documents. The persons who wish to investigate these critical theories would not be materially aided by such a publication, since from the learned works which they must use they could easily mark the corresponding portions of their own Hebrew or English Bible. A large majority of those who read the *O. T. STUDENT*, and especially the college students who are using the Bible lessons, would have no disposition, time, nor apparatus for investigating the questions involved; and upon them this method of printing would make quite a definite impression in favor of the destructive theories, with nothing

to counteract. Moreover, the periodical would thus seem to be giving its countenance, and a certain favor, to these theories; and this would not be corrected by disclaimer. As then the proposed publication would do very little good and very serious harm, I should greatly regret to see it made. JOHN A. BROADUS.

Louisville, Ky.

On the whole, my judgment is rather against than for the project of Bro. Nordell. There are a few who might be really helped by the method proposed; but I fear that more would be perplexed or led to see differences which are really conjectural rather than established. I am also, pardon me, not satisfied that the work *can* be done in a way that will meet the views of critics ten years hence. Meanwhile the discussion will be popularized without being improved; every newspaper sciolist will think himself competent to judge of the evidence: and we shall have the Hexateuch for breakfast, dinner, and supper. But you know a hundred times as much about the question as I do; and if you are convinced that the times are ripe for such a step I shall try to believe that more good than evil will result from taking it. Personally, however, I long to have you give the highest evidence of conservative wisdom as well as of unequalled enterprise and the highest scholarship. In that way I believe you will do a supreme service to the cause of truth. The temper of the age is bold, and there is some danger of our going too far and too fast. Yet, of course, there is also danger in the other direction.

Newton Centre, Mass.

ALVAH HOVEY.

Some objections to printing the "alleged" documents in the STUDENT have occurred to me, and some advantages to be derived from such a presentation. Chief among the latter would be the opportunity of knowing *what* the discussions are about. I think it would be desirable if the matter could be given in a separate form, apart from the STUDENT or any other periodical, that it might be in a convenient form for reference. At the same time I do not at all believe that any one will, or can, fairly decide the question at a *glance* by having the matter graphically presented to his eye. Such decisions would not be better than those formed from prejudices, i. e., without investigation and critical study. I do not see why everything desired will not be obtained from the proposed discussion in *Hebraica*. Such questions are not decided (at least finally) by the masses. They are decided by the few who do the work necessary, and, at length, the conclusions of the few are accepted as final and satisfactory by the rest. If presented as "*claims*" and not as "*facts*," I do not see that it would be harmful, yet I do not believe it would do very much good to a large portion of the readers of the STUDENT. Personally, I would be glad to welcome the fullest discussion, for no good can result from concealing the truth, in this or any other question. But during the discussion, if carried on in full view of *everybody*, some might be temporarily harmed. While the chopping is going on some would be hit with a chip, and at once conclude the tree had fallen.

B. C. TAYLOR.

Chester, Penn.

The letter of Rev. P. A. Nordell in the current O. T. STUDENT interests me very much. I should rejoice in the publication of a series of articles such as he suggests, and think it would add much to the already great value of the STUDENT. I confess, however, that I do not share the apprehensions of Brother Nordell con-

cerning the "results" of the "Pentateuchal Analysis." If our "*traditional historical views*" and our "*notions of inspiration*" should get a little shaking up it will do us no harm; and probably lead us, through the settling down process, to *more accurate views and notions*; certainly *the essential facts will remain*. Whatever may be the outcome of the "Analysis" I do not think it should weaken Christian faith. Evidently Christianity does not stand or fall with any documents, but with Christ: so that if such a deplorable disaster could be conceived as that the Bible should entirely disappear, Christianity would not necessarily disappear with it. One proof of this rests upon the fact stated in another paragraph in this same number of the STUDENT, viz., "The Bible was *acted out* before it was *written out*." There were churches at Thessalonica, Corinth, Galatia, Rome, etc., before the epistles, with doctrine, exhortation, etc., were written by the Apostles. The continued existence of these churches did not depend upon these epistles, any more than their coming into being depended upon them. Notwithstanding, I think it would prove to be a great service if the question could be presented as suggested by Brother Nordell.

J. C. BREAKER.

Fulton, N. Y.

I do not believe there is the general interest in the subject many imagine. Apart from a few scholars who have made a special study of it, how much do the great majority of ministers throughout the churches, without considering the great mass of Christian people, know or care about it? We are too much inclined to measure the interest of others in a subject by that which we ourselves feel. Besides, I fail to see of what practical value it will be to ministers in the exercise of their great mission. A few years hence the whole subject will go the way of "evolution" and of the theories of the Tübingen school, and while we may not be indifferent to the good resulting therefrom, we are in danger, I think, at the present time of exaggerating its importance. Do you not think that the talents of our church can be expended in a better way than by being diverted and disturbed over speculative theories of this kind? Again, the present effort in connection with the O. T. STUDENT is, as I understand, largely directed towards increasing its circulation among the young men of our colleges and Y. M. C. A.'s. Are they in a position to understand or appreciate this subject? Will they not wholly misunderstand the articles of which you speak? I am afraid it will shake their faith in the journal, as well as awaken serious doubts on the Bible. In the present state of public opinion, I am disposed to think it would greatly injure the success and usefulness of the STUDENT, which we would all deeply deplore. Do you not think that this subject as a special subject would better be kept out of the STUDENT? Some people think that even now they see a marked inclination towards the position of the destructive critics and are being alienated in consequence. There is a proper place for the discussion of this subject and others like it, but I do not think it is in the O. T. STUDENT. Let us be careful not to *force* a questionable subject of this kind on the notice of the church, when there are so many others of so much graver importance.

ANGUS CRAWFORD.

Alexandria, Va.

I desire to second the request of the Rev. Mr. Nordell, made in the April STUDENT, for the publication of an Analyzed Hexateuch which would display at a glance the assignments to the various documents. I venture to address you

because I have gone through the six books marking each document with side lines in distinctive colored inks, and I can testify that the analysis thus before one's eyes is helpful, self-interpretive, and the best commentary upon the text and the controversy involved. Without such a graphic presentation of the results of criticism the average biblical student will continue in darkness, confusion, and fear lest the oracles of God should be destroyed. *Omne ignotum pro inimica*. Father Mills, of Torrington, used to pray that his people might be graciously enabled to distinguish between things that differ, and that his prayer may now be answered two points should be held clearly in mind. First—The publication of such an analysis would not endorse the naturalistic theological conclusions which Kuenen and others have joined to the criticism; between the two there is no essential connection. Naturalism is a "rider" upon criticism, not a part of it. Secondly—Such an analysis would not pronounce upon the date of the Priest-Code. Whether early or late it is certainly necessary to know what it is. I trust you will not be guided on deciding by mere show of hands. If the scholars who are your colleagues approve, then publish by all means, for they know exactly what they advocate or oppose; others who do not should be silent and refrain from teaching their teachers. Everything that can throw light on this fundamental question should have fullest publicity. Criticism can no longer be hushed up when such books as Briggs' "Messianic Prophecy" proceed upon it, and the promised theology of the Pentateuchal Documents will lay the whole matter before the average reader. I cannot admire that spirit which praises Stanley's Jewish church and reprobates Ewald ever behind and between Stanley's lines: such a habit of mind is full of danger; the actual contents of the Bible cannot be dangerous. Please do this work; if you do not some less safe and competent person will be sure to do so.

R. E. JONES.

Kalamazoo, Mich.

I trust that the proposal to print, in different kinds of type, the documents claimed by some critics to compose the Pentateuch, will be carried out by you in the O. T. STUDENT. I have not the kind of mind which has capacity to see that there is any danger or possible harm in such a course. Now that the results of the critical study of the manuscripts of the New Testament have issued in the publication of the Revised Version, and yet the religion of Christ lives and grows and spreads, so may we not have also the results of critical study applied to the Old Testament, and especially the Pentateuch? We want facts, not traditions, and it was the "traditions of men," as opposed to the living truth, that Jesus not only opposed, but bade his disciples challenge and scrutinize. Every honest man knows that the early Christian "Fathers" and the Reformers of the 16th century after them accepted, along with the truths taught by Jesus, a large mass, a body of unsifted, unchallenged Jewish tradition. It is the duty of our time and age to sift, try, prove these things, and hold fast what is good. I can see more harm coming from your or our fear of publishing the results of critical work than I can see danger in making them public. What is true is what we must come to, if we are Christ's followers; and to know whether an assertion is true or not, we must see and judge. The truth is what we want, no matter what the immediate results to our prejudices or notions may be. As I believe in fathers and mothers instructing the pure minds of their growing sons and daughters in the mysteries of human biology rather than risk their inculcation in obscenity and by outsiders for wicked

purposes, so also I should rather have the results of honest scholarship given to the church by Christian teachers than by infidels and malignant enemies of Christ's truth. As a student of life in Asiatic countries, I have too often, and gratefully, seen the blessed results of honest criticism applied to ancient texts. The overthrow of hoary abuses, the abolition of cruel customs, and the tearing asunder of veils thickly woven of prejudice, have been among the results of free inquiry. To imagine that any ultimate harm can come from reverent scholarship applied to the literary form of the Word of God is to my mind simply an absurdity. Undoubtedly, sectarian notions will be jostled, and purely human traditions will lose their force, but truth cannot suffer, nor Christianity be weakened for an hour. The same logic which would forbid your printing the alleged ultimatum of critical scholarship applied to the Pentateuch would annul the Reformation and send us back to the "infallibility" of the Pope and his "infallible" Vulgate Bible. Let me say in conclusion that I expect in future as in the past to keep my people acquainted with the fruits of reverent and conscientious Christian scholarship.

Boston, Mass.

WM. ELLIOT GRIFFIS.

ANOTHER VIEW OF HOSEA 1 AND 2.

BY PROF. JAS. G. MURPHY, D. D.,

Belfast, Ireland.

The narrative is historical, but to be understood in the following way: "And the Lord said to Hosea, Go, take unto thee a wife of whoredom and children of whoredom; for the land committeth great whoredom from after the Lord." The latter clause explains the former. It means that the people have forsaken the Lord for idols. To marry a daughter of the land, then, is to marry one tainted with this spiritual adultery. And to have children by her is to take children bearing the same spiritual taint; a zeugma of this kind being not unusual in language before and even after grammar was born. For the whole strain of the narrative leans to the meaning that the taking of children of whoredom refers, not to a previous offspring of the woman, but to the children borne by her in lawful wedlock to Hosea. It is from such children that all the subsequent lessons are drawn. Hosea therefore "went and took Gomer, the daughter of Diblaim," to wife. There is not a single word here to indicate anything improper in the conduct of the daughter. Diblaim himself may have had a leaning to idolatry. But the daughter may have understood what it is to leave father and mother and cleave unto her husband. And there is no intimation in the text that she afterwards deserted him. Nor is there the slightest hint here or hereafter that she had any children before her marriage to Hosea.

On the other hand the narrative goes on to state in the most simple and straightforward way that she bore to her husband three children, two sons and a daughter. The seventh verse runs thus: "Now when she had weaned Lo-rubamah, she conceived and bare a son." It must be admitted that this is in the historical style, and tells strongly for the historical character of the whole statement. And the whole of the instruction conveyed to the people centres in these three

children. The successive events in the prophet's family afford a series of standing lessons to the apostatizing nation. The names commanded of the Lord to be given to the children are Jezreel, Lo-ruhamah and Lo-ammi; and each name expresses a solemn warning, as in the case of Isaiah and his two sons, Shear-jashub and Maher-shalal-hash-baz (Isa. 7, 8). Every time "Jezreel," the field of battle and defeat for backsliding Israel (Judg. 4:13-15; 6:33; 1 Sam. 4:1; 29:1; 2 Kgs. 10:1-28), "Lo-ruhamah," not-visited-with-mercy, or "Lo-ammi," not-my-people, was named in the hearing of any of the prophet's neighbors, the admonition conveyed in the name would rise up in the memory and come home to the conscience of the people. The second chapter of Hosea is entirely an expostulation with the people founded upon the practical illustration contained in the first, in which the prophet enforces on them the depth of their depravity in departing from the living God. The "brethren" and "sisters" are the people in their individual responsibility, and the "mother" is the people in its totality as a community that has been unfaithful to a faithful and loving Creator and Provider.

It is obvious that this view of the passage entirely removes the moral difficulty. And it makes exactly the same use of the proceeding as the text does and no more. This interpretation may be called absurd by some, and absurdly easy by others. I have no objection to the latter epithet. There may be other passages of apparent difficulty, that will also admit of absurdly easy explanation. I have thought a good deal about the passage, and even ventured to offer this explanation to an audience of Christian people. But I copy the modesty of Professor Denio in merely presenting it for the consideration of the readers of THE OLD TESTAMENT STUDENT.

AMERICAN RELIGIONS AND THE TEACHING OF THE BIBLE.*

BY REV. STEPHEN D. PEET,

Editor of American Antiquarian.

The religion of the aborigines of America had one quality which we must consider. The far-off, the mysterious, the incomprehensible, the wonderful, the unknown are always suggestive of divinity. It would seem that all the divine attributes were condensed into this. Whatever had this was divine. It might be a stick or a snake, a tree or a stone. If it was strange and *outré*, it was regarded as "a Manitou." This was the nature of superstition. It magnified the shadowy; it deified the wonderful. If an object was mysterious, it was sure to be worshipped. The dark rock, the rapid stream, the shadowy cave, the overhanging forest, the swift lightnings were worshipped for no other reason than that they were mysterious. The animals which were wild and weird were always exalted to the level of supreme deities. If they were subtle and stealthy, and held themselves aloof from men, they were feared. They were the greatest deities because they were mysterious. It was on this account that the Coyote, the Eagle, and

* From a paper on the "Worship and Traditions of the Aborigines of North America," read before the Victoria Institute.

the Hare were chosen to represent the supreme divinity. These creatures were wary and wild, and far off from man. They roamed the forest, cleaved the air, hid among the rocks, and were full of mystery, and so were regarded as superior. These were the chief divinities of the hunter races. It was on this account that the nature-powers were worshipped. These were the divinities of the civilised races. Every element that was mysterious, incomprehensible, or full of power was exalted to the level of a supreme divinity. Even the human personalities which figured so conspicuously in the systems of the Toltecs and Aztecs were worshipped as supreme because of the mystery which surrounded them. The White-God was mysterious. He came from a far-off country, and went away again. His advent and his departure were enveloped in mystery. He was a Melchizedek in disguise. His character was different from every other person. He suffered for his people, and secured good for them, but was overcome by his enemies, and retired. His return was hourly expected. He was the Christ of the American races. He was not Hercules, nor Dionysus, nor Apollo, nor Mercury. He was more like Christ than any of these, but he was very mysterious. Some say that he was an historic personage, a Buddhist priest; others, that he was a personification of the sun; others, that he was a pure creation of the fancy;—but, whatever he was, he bore a remarkable character. His moral attributes were, unlike those ascribed to the other divinities, certainly in contrast to those possessed by the other nature-divinities. Strangely enough this culture-hero was driven away, and the nature-gods took his place. Where did this idea which is so much like the Christ come from? Was it brought in from another continent, or was it the product of the native thought and conscience? The Bible idea was not totally unknown, for the Toltec divinity, in his life and character, has a wonderful resemblance to the promised Messiah....

Was there any historic connection between the aboriginal religions of America and the teaching of the Bible? On this point we will not give a decisive answer. There are evidences for and against the position. The common opinion or train of thought of American ethnologists is in favour of the autochthonous origin of everything which is native American. Yet there are many things which go to prove the contrary:—

1. There are many symbols in America which are analogous to those in the East; symbols which remind one at once of those mentioned in the Bible. (a) The cross or sacred Tau of Egypt is found in America. It assumed not one form, but many. (b) The serpent is a very common symbol. (c) The tree; this with the serpent reminds us of the Garden of Eden, and of the serpent and tree-worship so widely spread over the world. (d) The symbol of the Ark. (e) The symbol of the cloven tongue reminds one of the confusion of tongues. (f) There are towers or pyramids around which traditions hang reminding one of the Tower of Babel.

2. There are customs in America which resemble the common customs recorded in the Bible. (a) Circumcision was practised. (b) There were baptisms and lustrations which remind us of the Scripture rites. (c) There were vestal virgins, and the custom of burying alive those who had violated the vow, reminding one of the custom which was common in Rome.

3. There are many traditions which remind us of those found in the Bible. (a) The tradition of the Creation. (b) The tradition of the Flood. (c) The tradition of the Dispersion of the Race. (d) The tradition of the Incest of Lot

and his daughters, with the reproach upon the origin of the Moabites. These have their correlatives in the mythologies of America. We do not say that they are the same traditions, or that the American tribes derived their ideas from the Bible, or even from any one who was familiar with the Bible. We only say that these events are recorded in the native traditions of America and in Bible history. The cosmogonies in America are generally local, or associated with local surroundings. The imagery is local, the deluge is also local. There are mountains which have traditions of the Deluge connected with them—American Ararats. But the persons saved were the ancestors of particular tribes. There are also “arks,” but they are the “big canoes” in which the “medicine-man” came over during the flood. There are traditions of the world being re peopled, but it is re peopled by the ancestors of particular tribes.

The truths which are embodied in the native traditions are very similar to those found in Bible history, proving, perhaps, some common origin long ago, but the imagery is in great contrast. One of the most remarkable coincidences which we have noticed is found in the Tale of Incest, which has just come to light as a tradition of the Navajoes. This story has been published in the *American Antiquarian*. The story is adapted to the Indian customs in its details, but the general purport of it and the reproach which was brought upon the Utes as the fruits of the incest remind us of the reproach which the Jews brought upon the Moabites because of the incest of Lot. Dr. Washington Matthews, who has furnished me with a copy of the myth, says there is no doubt of its pre-Columbian or pre-historic character, and has referred to the remarkable resemblance which exists between it and the story in the Bible. The fashion is to explain away all these resemblances to Bible stories, but they seem to be accumulating more and more; and it is among the possibilities that by-and-by the evidence will be so overwhelming that it will convince the most sceptical. For the present we only refer to the general resemblances and the correlation between the facts and truths found in the traditions of America, and those which are so marked in the Bible record, and leave others to decide whether these coincidences could be produced by any law of ethnic development, or by any other cause than that of an historic connexion.

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and G. S. BURROUGHS (Amherst College).

THIRTY-SIXTH STUDY.—THE PROPHECIES OF ZEPHANIAH AND HABAKKUK.

[The material of this "study" is furnished by Professor Burroughs. It is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. The prophets Zephaniah, Habakkuk and Jeremiah belong to the kingdom of Judah, in the Babylonian period.* The characteristics of this period shed much light upon their utterances. It was a time of wide-spread and increasing corruption. In the face of judgments, the nation is presumptuous in self-confidence and obstinate in sin. Attempted reformation is futile. False prophets abound and are strong in influence. The true prophets of Jehovah suffer persecution. The Babylonian power, the instrument of the divine judgment, arises, threatens and at length executes. Judah falls before it, as the kingdom of the north had fallen before Assyria.
2. The prophecy of this period is characterized chiefly by denunciation, yet is not without consolation. For Judah there exists a larger hope than, previously, for Israel. She is not completely apostate, nor is she to disappear finally from history. Moreover, the time is peculiarly ripe for the proclamation of the world-judgment, and in this is found hope for the remnant of Judah.
3. The leading figure of the times is Jeremiah. His ministry was long in duration; the record of it is extensive. The activity of his contemporaries was shorter; their recorded prophecies are brief. Yet their missions were far from being without importance; the books bearing their names, though short, abound in great and striking thoughts, and are deserving of most careful study. Zephaniah, occupying what may be considered as the transition position between the Assyrian and Babylonian periods, emphasizes especially "the day of Jehovah" and its results. His message, strongly positive, is directed principally to Judah. Habakkuk has left us one of the most beautiful books of Hebrew literature. His message is particularly directed against Babylon. Especially does he emphasize abiding faithfulness toward Jehovah.

II. THE BIBLICAL LESSON.

A. The Prophecy of Zephaniah.†

1. *Read carefully*, making use of the Revision, the Book of Zephaniah, (1) noting any expressions which appear obscure, and (2) endeavoring to gain a general conception of its contents. Consider the following questions:
 - (1) Does the prophecy present itself to you as a connected whole? Do you discover internal logical unity? Is there progress in thought? Along what line, or lines, does the thought move?

* See the first "study."

† The following literature may be consulted: Delitzsch, "O. T. Hist. of Redemption," § 61, p. 127 seq.; von Orelli, "O. T. Prophecy," pp. 314-323; Briggs, "Messianic Prophecies," pp. 220-226; Ewald, "Prophecy of the O. T.," vol. 3, pp. 14-26; Geikie, "Hours with the Bible," vol. 5, pp. 125-135; Pusey, "Minor Prophets;" Keil and Delitzsch, "Minor Prophets," "Zephaniah," C. F. Keil; Lange's Com., "Zephaniah," Paul Kleinert and Charles Elliott; Smith's Bible Dict., "Zephaniah."

- (2) What transitions do you discover? How do these stand related to the paragraphs indicated in the Revision? Would you desire to indicate any additional paragraphs? Where (especially in chs. 2 and 3)?
 - (3) What is the relation of these several paragraphs to one another, in the order of their occurrence? How do the several steps in the progress of the thought thus disclose themselves?
 - (4) As a result of this examination, into what main portions would you divide the book? How would you briefly state its contents?
2. *Re-read* ch. 1, and consider the following matters:
- (1) Into how many parts would you divide the chapter, following the paragraphs of the Revision? How would you characterize each?
 - (2) In the section vs. 2-6, would you make a further break at v. 4? What is the thought of vs. 2,3? How are vs. 4-6 related to vs. 2,3? What situation is disclosed in vs. 4-6? What classes, religiously, exist in Jerusalem? Paraphrase vs. 4-6.
 - (3) In the section vs. 7-18, would you mark a transition at v. 14? What is the thought of vs. 7-13? What of vs. 14-18? What is the figure of v. 7? see 1 Sam. 16:5; Isa. 13:3. Who are the "sacrifice"? Who the "guests"? What is the meaning of vs. 10,11?
 - (4) Consider vs. 11-18 in connection with similar passages in previous prophets. See Joel 2:1 seq.; Amos 5:18-20, etc.* How universal is the judgment of "Jehovah's Day" to be?
3. *Re-read* ch. 2.
- (1) Divide this ch. at v. 4. How would you characterize vs. 1-3? How vs. 4-15? In vs. 1-3, how is the certainty of the judgment indicated? How its rapid approach? What can alone save from this judgment? Meaning of "meek of the earth"? How extensive the expression? Is there a contrast with "nation that hath no shame" (v. 1)?
 - (2) Divide vs. 4-15 into three portions. Indicate these. In what order are the surrounding nations spoken of? Why thus? Compare Amos 1:3-2:4. What is the relation of vs. 4-15 to vs. 1-3? Have we here an enforcement of the preceding exhortation? How?
 - (3) Make a special study of v. 11. See Isa. chs. 24-27. Meaning of "isles of the nations"? Cf. Isa. 24:15, and note, with concordance, use of "isles" throughout Isaiah. "Every one from his place"? Cf. Isa. 19:19 seq.; Mal. 1:11, etc. What is the great thought of this verse?
4. *Re-read* ch. 3.
- (1) Divide this chapter at v. 8. What is the thought of vs. 1-7? What of vs. 8-20? What is the relation of ch. 2:4-15 to 3:1-7? see vs. 6,7. Wherein is Jerusalem peculiarly inexcusable? see vs. 2,5. How is the wide-spread and terrible corruption demonstrated? see vs. 3,4.
 - (2) What is the connection between v. 8 and vs. 9-20? Is the universal judgment only a means? What is the end in view? What will be its results?
 - (3) Divide vs. 9-20 at v. 11 and also at v. 14. (a) In vs. 9,10, what result of the judgment is stated? Meaning of "pure language" (v. 9)? "one consent"? see Isa. 18:7; 19:18-25. (b) In vs. 11-13, what result of the judgment is set forth? What will be the character of Jerusalem's purification? cf. Isa. 29:19; 33:24, etc. What figures are here employed? (c) In vs. 14-20, what is the character of Jerusalem's salvation? Enumerate its elements? Wherein is the height of joy found? see v. 17. Cf. Hos. 2:19,20; Isa. 65:19,†
5. In view of the preceding study, arrange the prophecy according to these three thoughts: (1) judgment; (2) its cause; (3) the resulting salvation.

* See "study" twenty-five, p. 227, 2 (3).

† See "study" twenty-four, p. 206, (3).

B. The Prophecy of Habakkuk.*

1. *Read, slowly and thoughtfully*, in the Revision, the Book of Habakkuk.

- (1) Into what two parts does the book divide itself in its outward form?
- (2) Do you also find an inward contrast in the feelings of the prophet as they give themselves expression in these two parts?
- (3) Does the same theme, however, appear clearly to run through both parts? Is there, thus, such a connection of thought as discloses the unity of the book?
- (4) How would you, after this first reading, briefly and roughly state the subject of the book?

2. *Re-read* chs. 1 and 2.

- (1) Do you discover in these chapters a dialogue between the prophet and Jehovah?
- (2) Analyze as follows: (a) title; (b) the prophet's first complaint; (c) the response of Jehovah; (d) the prophet's second complaint; (e) the second response of Jehovah. Indicate the verses belonging to these sections severally.
- (3) In ch. 1:2-4, what evils of the time are spoken of? In vs. 5-11, what is the thought? What is the disposition of this conquering world-power? see v. 11. In vs. 12-17, what moral difficulty does the prophet give expression to?
- (4) In ch. 2:1, what is the prophet's attitude toward Jehovah? Subdivide 2:2-20 into six portions, consisting of introductory statements followed by five woes.
- (5) Make a special study of 2:2-4. How is the importance of the revelation to be given indicated? How is the assurance of its accomplishment expressed? How is the judgment of the Chaldean related to his character? What contrast is found in v. 4? Meaning of "just"? "faith"? What is the essence of this "central oracle" of the prophecy?

2. *Re-read* ch. 3.

- (1) Note the title, subscription and expression "selah." Is it probable that the prayer, or hymn, of the prophet was intended for use in the temple service? Does this "prayer" stand in peculiar relation to 2:20? see vs. 3-15, cf. marginal note v. 3. Have we here, therefore, a representation of the appearance of Jehovah to judge and to save? How are the elements of the description of the theophany related to former manifestations of Jehovah? Compare Dent. 33; Judg. 5; Ps. 18, etc. How does the prophet express his feelings in the presence of the divine manifestation? see vs. 16-19.†

III. SPECIAL TOPICS.

1. The Prophets Zephaniah and Habakkuk; their Dates. (1) What may be, perhaps, inferred, from Zeph. 1:1, as to the ancestry of Zephaniah? What objections may be raised to the inference? (2) What may be possibly inferred, from Hab. ch. 3, subscription, as to the descent of Habakkuk? What objections might be offered? (3) In what reign is the prophecy of Zephaniah placed? Zeph. 1:1. Judging from the contents of the book in connection with the history of Josiah and his reforms, in what portion of his reign would you place it? (4) How, from the contents of these two books considered in relation to the history of the times, would you infer

* The following literature may be consulted: Delitzsch, "O. T. Hist. of Redemption," § 60, p. 125 seq.; von Orelli, "O. T. Prophecy," p. 323-329; Briggs, "Messianic Prophecies," pp. 232-236; Ewald, "Prophets of the O. T.," vol. 3, pp. 27-48; Geikie, "Hours with the Bible," vol. 5, pp. 353-363; Pusey, "Minor Prophets;" Keil and Delitzsch, "Minor Prophets;" Lange's Com., "Habakkuk," Paul Kleinert and Charles Elliott; Smith's Bible Dictionary, "Habakkuk."

† Compare Micah chs. 6 and 7. See "study" twenty-first, p. 263, 5.

‡ See especially von Orelli, pp. 325-327.

§ See especially Briggs, "Messianic Prophecies," pp. 233-236, for translation and arrangement in strophes of ch. 3.

the priority of Zephaniah? see 2:13-15, etc. Comparing the contents of the Book of Habakkuk with historical statements, do you think it possible to fix its date more definitely than not long after Zephaniah? see 1:5; Jer. 36:27-31, etc.

2. **The Style of the Prophets; Contrasts between them.** (1) What are the striking characteristics of Zephaniah's style? What of the style of Habakkuk? Which is the more ornate? Which the more compressed and vigorous? (2) Which of the two prophets is the more influenced by preceding prophetic writings? Which is the more original? (3) Contrast the teachings of Zephaniah and Habakkuk. How do they severally represent the qualities essential to the obtaining of Jehovah's grace and salvation? Contrast their Messianic utterances. Which appear the more important?

THIRTY-SEVENTH STUDY.—THE REIGNS OF JEHOIAKIM AND ZEDEKIAH.

[The material of this "study" is furnished by Professor Beecher. It is edited by Professor Harper.]

Prepare for recitation 2 Kgs. 23:29-25:30; 2 Chron. 35:20-36:23, and parallel passages, in the order of the following topics:

1. **Death of Josiah, B. C. 608,** 2 Kgs. 23:29,30; 2 Chron. 35:20-25. (1) Trace on the map the route of Necho's expedition, and the site of Megiddo. (2) 2 Kgs. 23:29, "king of Assyria:" (a) was the Assyrian empire still in existence? (b) or is the term here used in a general sense, as in Ezra 6:22? (3) from reading the history of the great empires of the East, what do you learn as to the importance of the movements of which this expedition formed a part?
2. **Jehonhaz, three months of B. C. 608.** (1) 1 Chron. 3:15; Jer. 22:11,12; 2 Kgs. 23:31,36, his name; it was originally Shallum, and not Johanan. (2) 2 Kgs. 23:30-33; 2 Chron. 36:1-3, the tenure by which he held the throne. (3) 2 Kgs. 23:32, character of his reign. (4) Jer. 22:11,12, did he die directly after going to Egypt?
3. **Jehoiakim's Accession, 608 B. C.,** his "first year" being the year 607 B. C. 2 Kgs. 23:33-36; 2 Chron. 36:3-5. (1) His tenure of the throne. (2) The fine, why levied, and how paid? (3) General character of his reign.
4. **"The Beginning" of his Reign, perhaps B. C. 607, 606.** (1) Jer. 26:20-23, the prophesying and death of Urijah (by extradition from Egypt). (2) Jer. 26, the trial of Jeremiah for prophesying. (3) Jer. 7-10, fuller text of the prophecies for which he was tried, cf. 7:2 and 26:2: (a) 7:12-15 and 26:6,9, etc.; 9:11, cf. 26:9, the two specifications of the charge; (b) 26:17-19, the precedent cited in Jeremiah's favor; (c) 26:20-23, the precedent cited against him. (4) Inference from these prophecies as to Jehoiakim's position in regard to the reforms made by Josiah. (5) The condition of Judah at this time, as exhibited in these chapters. (6) Jer. 8:20, at what date did the case of Judah become irretrievable? (7) Jer. 7:29-34; 8:18-22; 9:1-6, 17-22, etc., can you connect these "Lamentations" with the death of

- Josiah, and the resulting consequences (cf. 2 Chron. 35:25)? (8) Jer. chs. 11-20, the prophet still preaching, and still persecuted.
5. **His Third Year**, B. C. 605, accession year of Nebuchadnezzar, 2 Kgs. 24:1; 2 Chron. 36:6,7; Dan. 1:1-16. (1) Jehoiakim changes masters. (2) What befell Daniel and his companions? (3) Cf. 2 Chron. 36:6,7 and Dan. 1:1,2; do they describe the same event? (4) Does the account in Chronicles say that Jehoiakim was actually carried to Babylon? (5) Were these events results of the great battle of Carchemish (see 6) or preliminary to it?
6. **His Fourth Year**, B. C. 604, the "first year" of Nebuchadnezzar. (1) Jer. 46: 1-49:33; 25:1-38, especially verse 13: (a) Jeremiah's written prophecy "concerning the nations;" (b) the great battle of Carchemish. (2) Jer. 45; 36:1-8, Baruch writing Jeremiah's prophecies.
7. **His Fifth Year**, B. C. 603, Jer. 36:9-32. (1) Burning of Baruch's first roll, and writing of the second. (2) Daniel and his companions, (a) Dan. 1:17-20, they graduate from Nebuchadnezzar's civil service training school;* (b) Dan. 2, Nebuchadnezzar's dream.
8. **The Remainder of his Reign**, B. C. 602-597. (1) 2 Kgs. 24:7, and prophecies of Jeremiah, did Jehoiakim owe rightful allegiance to Nebuchadnezzar? (2) 2 Kgs. 24:1c-4, his rebellion and the consequences. (3) Jer. 35 (cf. 35:11 with 2 Kgs. 24:2), the Rechabites. (4) Jer. 22:1-4, etc., opportunities for repentance. (5) Jer. 52:28, 3023 persons deported, in the seventh year of Nebuchadnezzar, the tenth of Jehoiakim. (6) 2 Kgs. 24:6; Jer. 36:30,31; 22:18,19, his death, in Jerusalem, by violence, in his eleventh year.†
9. **Jehoiachin**, otherwise called Jeconiah, and Coniah, B. C. 597. (1) 2 Kgs. 24:8, 9; 2 Chron. 36:9, his accession and length of reign. (2) 2 Chron. 36:10; 2 Kgs. 24:10-16, the principal deportation to Babylonia. (3) 1 Chron. 3:16, 17; Jer. 22:24-28; 37:1; 24:1; 27:20; 28:4; 29:2; Ezek. 1:2; Esth. 2:6; Jer. 52:31-34; 2 Kgs. 25:27-30, gather additional information concerning this king.
10. **Early Years of Zedekiah**, B. C. 596-594. (1) 2 Kgs. 24:17-19; 2 Chron. 36:10-12, his accession and character. (2) Jer. 24, Jews in Babylonia, Judah, and Egypt. (3) Jer. 29, Jeremiah's letter to the Babylonian Jews, and incidents connected with it (cf. 29:17 with 24:3, etc., and the names in 29:3 with those of the men sent in the fourth year, 51:59). (4) Jer. 49:34-39, prophecy concerning Elam.
11. **Zedekiah's Fourth, Fifth, Sixth, and Seventh Years**, B. C. 593-590. (1) Jer. 27,28, Hananiah and Jeremiah. (2) Jeremiah 50 and 51, Jeremiah's prophecies against Babylon. (3) Jer. 51:59-64, Zedekiah's special act of homage, in his fourth year. (4) Ezek. 1:2, and chs. 1-7, the exiles in Babylonia, in the fifth of Zedekiah. (5) Ezek. 8:1-19:14, prophecies of Ezekiel, the latter half of the sixth of Zedekiah. (6) Ezek. 17:12-21; 2 Kgs. 24:19,20; 2 Chron.

* The three years, Dan. 1:5,18, seem to have been the accession year of Nebuchadnezzar, his "first year," and his second year, i. e., B. C. 605, 604, and 603. At some time before the close of his second year, they were brought before the king, Dan. 2:1. Probably the same three years were those in which Jehoiakim was faithful to Nebuchadnezzar, 2 Kgs. 24:1.

† If we suppose that the deportation of the 3023 persons occurred near the close of the year, and the death of Jehoiakim early in the year following, the two may have been accomplished by the same expedition of the Babylonians. It is possible that the incident of Jehoiakim's being put in fetters, 2 Chron. 36:6,7, may belong to this point of time, rather than to the third year of Jehoiakim.

- 36:12,13a, Zedekiah's perjury and rebellion. (7) 2 Chron. 36:13b-16; Ezek. chs. 20-23. Zedekiah's seventh year; Jehovah still remonstrates.
12. **Zedekiah's Ninth and Tenth Years**, the seventeenth and eighteenth of Nebuchadnezzar, B. C. 588-587. (1) 2 Chron. 36:17,20,21. general statement. (2) Jer. 21; 39:11-14; 40:1-5, etc., Jeremiah's political position. (3) Jer. 34, the slavery question. (4) Ezek. 24:1; 2 Kgs. 25:1; Jer. 52:4; 39:1, Jerusalem besieged, the tenth day of the tenth month of the ninth year of Zedekiah, say in February of B. C. 587. (5) Jer. 37, interval of siege, owing to Egyptian interference; hard times for Jeremiah. Is Jer. 37:5,7,11, contradictory to 2 Kgs. 24:7? (6) Jer. 52:29, 832 persons deported, the eighteenth of Nebuchadnezzar, B. C. 587. (7) Jer. 32, Jeremiah's land-purchase. (8) Ezek. 29:1 seq., prophecies against Egypt, etc.
13. **Zedekiah's Eleventh Year**, the nineteenth of Nebuchadnezzar, B. C. 586, (1) 2 Kgs. 25:3-7; Jer. 52:6-11; 39:4-7, capture of the city, in the fourth month, and fate of the king. (2) 2 Kgs. 25:8-21; Jer. 52:12-27; 39:8-10; 2 Chron. 36:18-20, fifth month, burning temple, breaking down walls, deporting people and temple vessels. (3) 2 Kgs. 25:22-24; Jer. 40:5-16. Gedaliah made governor. (4) 2 Kgs. 25:25; Jer. 41:1-10. Gedaliah assassinated, seventh month. (5) 2 Kgs. 25:26; Jer. 41:11-44:30. flight of the people to Egypt, and incidents there.
14. **Later Deportation** of 745 persons, the twenty-third of Nebuchadnezzar. B. C. 582, Jer. 52:30.
15. **Contemporaneous History**. (1) Learn what you can concerning Nebuchadnezzar. (2) Mention events in Greek and Roman history B. C. 608-582.

THIRTY-EIGHTH AND THIRTY-NINTH STUDIES (IN ONE).—JEREMIAH.

[The material of these "studies" is furnished by Professor Harper.]

I. PRELIMINARY NOTES.

1. There is much uncertainty concerning the order of Jeremiah's prophecies. The book contains undoubted evidence of having been edited by some one living after the time of the prophet. And in this book, as in others, the principle of arrangement, whether of the original writer or of the editor was not the chronological principle.
2. In view of this fact and also of the length of the book, the effort in these "studies" will be to lead the student only to a very general conception of the material, and thus to prepare the way for more detailed work, should there be a desire on his part to pursue it further.
3. The following works will be found most helpful: Geikie, *Hours with the Bible*, vol. 5, chs. vii-xx; Smith, *Bible Dictionary*, articles *Jeremiah*, *Josiah*, *Jehoiakim*, etc.; Streane, *Jeremiah and Lamentations*; Cambridge Bible for Schools and Colleges; Cheyne, *Pulpit Commentary* on *Jeremiah*; also, article on *Jeremiah* in Eneye. Britannica; Keil, *Jeremiah*, two volumes.
4. The length of these "studies" should not be determined from their external form. A study of their contents will show that a large amount of work is called for.

II. BIBLICAL LESSON.

1. Read ch. 1:1-3 and ascertain (1) the parentage, (2) descent, (3) dwelling-place, and (4) duration of the work of Jeremiah.
2. Read ch. 1:4-10 and study the *call* of Jeremiah (1) in the light of the political condition of foreign nations at this time, (2) the social condition of Judah,

- (3) as compared with the call of Isaiah (Isa. 6), (4) as compared with that of Ezekiel (Ezek. 1).
3. Read chs. 1:11-20:16, containing prophecies uttered, for the most part, from the time of the call (18th year of Josiah) to the battle of Carchemish (4th year of Jehoiakim), and arrange the material in a general way under the following heads :
 - (1) References to Jeremiah's personal history, his attitude toward foreign powers, his relations with the kings of Judah, his treatment, etc., etc.
 - (2) References to the captivity of Israel, as a punishment for her sins.
 - (3) References to the immorality and corruption existing in Judah at the time of the prophet.
 - (4) References to the punishment which God will bring upon Judah in return for this wickedness.
 - (5) Descriptions of the approach of foreign armies.
 - (6) The analysis of Jeremiah's address at the gate of the temple (chs. 7-10).
 - (7) References to idolatry.
 - (8) Symbolic actions.
 - (9) References to the law.
 4. Read chs. 21:1-25:14, miscellaneous prophecies directed at different times against kings and prophets, analyze the material, and consider especially
 - (1) The various charges made against the kings.
 - (2) The various charges made against the prophets.
 - (3) The promise of the Messiah (23:5-8).
 - (4) The vision of the two baskets of figs.
 5. Read ch. 25:15-38, and compare it later with chs. 46-51.
 6. Read chs. 26-29, containing Jeremiah's words of warning (26:1-6), his impeachment and defence (26:7-15), result of the trial, comparison of other cases (26:16-24); Jeremiah's warning to the neighboring nations (27:1-11), to Zedekiah, the priests and people (27:12-22), to the false prophets (28:1-17) that Babylon shall hold long sway over Judah; his letter to the exiles that there shall come release, but not till after seventy years (29:1-14); the rebuke of false prophets in Babylon (15-32).
 7. Read chs. 30,31, containing prophecies of comfort and hope, and classify the different representations which they contain of deliverance, prosperity, peace.
 8. Read chs. 32-44, containing a history of the events of the two years before the capture of Jerusalem, and of Jeremiah's labors during that and the following periods (chs. 35 and 36 not chronologically arranged). Classify the material under the following heads :
 - (1) Jeremiah's transactions.
 - (2) Jeremiah's words of warning.
 - (3) Jeremiah's treatment at the hand of the Jews.
 - (4) The details of the capture and destruction of Jerusalem.
 - (5) The events following the destruction of the city.
 9. Read ch. 45, a supplementary notice of Baruch concerning an important episode in his life.
 10. Read chs. 46-51, the prophecies against foreign nations, viz., Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar and Habor, Elam, Babylon; compare with similar prophecies of (1) Isaiah 13-23; (2) Ezek. 25-32; (3) Amos 1:3-2:3.

11. Read ch. 52, an historical appendix, describing (1) the capture of the city (1-11) and the severities following upon the capture (12-27), (2) enumeration of captives (28-30), and (3) a last word concerning Jehoiachin (31-34).

III. GENERAL TOPICS.

From the material thus gathered, aided by such books as may be within reach, consider the following topics:

1. **Jeremiah's Life** (1) under Josiah; (2) under Jehoahaz (Shallum); (3) under Jehoiakim; (4) under Jehoiachin; (5) under Zedekiah; (6) after the capture of Jerusalem.
2. **Jeremiah's Persecutions.** (1) Forms of persecutions; (2) occasion; (3) spirit in which it was suffered; (4) Ps. 22, as depicting his sorrowful condition.
3. **Jeremiah's Character.** (1) His work as contrasted with that of Samuel or Isaiah, (2) the peculiar situation in which he was placed, (3) the elements of character needed for and developed by such a position, (4) the elements of character actually seen in his work; (5) comparison of Jeremiah with the Trojan Cassandra, the Athenian Phocion, Jesus Christ.
4. **Jeremiah's Style.*** (1) Lacking in ornament; (2) characterized by frequent repetitions; (3) full of expressions similar to those of earlier prophets and particularly to the language of Deuteronomy; (4) numerous figures, often left half-finished.
5. **The Arrangement of Materials.** (1) Indications of an absence of chronological order; (2) the light thrown by ch. 36 on the origin and order of the prophecies; (3) the existence for a while of several groups distinct from each other; (4) the lack of order due in part to the troublous times in which the prophecies were delivered; (5) the connection of Baruch (ch. 45:5); (6) the great amount of variation between the text of the Hebrew and that of the Septuagint (the latter omitting one-eighth part); (7) the position of chs. 46-51 in the Sept., viz., between 25:13 and 25:14; (8) the relative authority, under these circumstances, of the Hebrew and Septuagint.

FORTIETH STUDY.—JUDAH AND ISRAEL IN EXILE.

[The material of this "study" is furnished by Professor Beecher. It is edited by Professor Harper.]

1. **The Deportations to Babylon, under Nebuchadnezzar.** Review the accounts of these, from the 37th "study," with especial attention to dates and numbers. (1) 2 Kgs. 24:1; 2 Chron. 36:6,7; Dan. 1:1,2, Daniel and his companions, B. C. 605. (2) Jer. 52:28, 3023 persons, B. C. 598. (3) 2 Chron. 36:10; 2 Kgs. 24:10-16, etc., 10,000 persons, with 7000 and 1000 (either included in, or exclusive of the 10,000), B. C. 597. (4) Jer. 52:29, 832 persons, B. C. 587. (5) 2 Kgs. 25:8-21; 2 Chron. 36:18-20; Jer. 39:8-10; 52:12-27, general deportation, B. C. 586. (6) Jer. 52:30, 745 persons, B. C. 582. (7) 2 Kgs. 25:26; Jer. 41:11-44:30, voluntary exile of many Jews to Egypt, B. C. 586.†

* See especially Streane, *Jeremiah*, Introduction, pp. 28-30.

† The whole number thus carried into exile may have been from 20,000 to 40,000. If we hold that these were mostly men, the adding of the number of the women and children will largely increase the total.

2. **The Date and the Duration of the Babylonian Exile.** (1) Over how many years did the process of Nebuchadnezzar's carrying Judah into exile extend? (2) Jer. 25:11,12; 29:10; Dan. 9:2; 2 Chron. 36:21; Zech. 1:12; 7:5 (cf. Isa. 23:15,17), how about the seventy years of the exile? (a) is this to be regarded as an exact number, or a round number? (b) can you fix the beginning and end of the seventy years, from biblical data?†
3. **Previous Deportations from Israel and Judah.** (1) From Israel: (a) 1 Chron. 5:6,23,26 (cf. 2 Kgs. 15:19,20; 2 Chron. 30:6-10; Zech. 10:10, 11, by Pul or Tiglath-pileser, in reign of Menahem, of people from the Hermon region, Bashan, Gilead, and east of Jordan; (b) 2 Kgs. 15:29; 2 Chron. 30:6-10; Jos. Ant. IX. xii. 3, by Tiglath-pileser, in reign of Pekah, from east and west of the northern Jordan; (c) 2 Kgs. 17, especially 17:6; 18:11, by Sargon, in the reign of Hoshea, of the rest of the ten tribes; (d) Schrader, or other Assyriological writers on these passages, Sargon says that at one time he carried away 27,280 inhabitants of Samaria, and mentions, at several dates, the deportation and importation of inhabitants from and to these regions; (e) Ezra 4:2,10, and Assyrian records, possibly later deportations and importations. (2) From Judah: (a) 2 Chron. 29:9, possibly, Judean exiles before Hezekiah's time; (b) the records of Sennacherib, who says that, in Hezekiah's time, he captured in Judea 200,150 people, "small and great, male and female;" cf. "remnant," 2 Kgs. 19:30,31, and similar expressions in the biblical history. (3) Zech. 10:10,11; 2 Kgs. 23:34; Jer. 24:8; 22:11,12, etc. Exiles into Egypt and other countries than Assyria and Babylonia.
4. **The Relations of the Exiles of Nebuchadnezzar's Time to the Earlier Exiles.** It is often both assumed and asserted that the earlier exiles, especially those from the northern tribes, either lost their identity among the nations whither they were carried, or else became lost to history. On the latter supposition, the problem of the finding of the lost ten tribes is often brought up for solution. In opposition to all such views, weigh the following reasons for holding that the earlier exiles, both from Israel and Judah, became mingled with the exiles of Nebuchadnezzar's time, constituting the Jewish people, as it has ever since existed: (1) The known character of the Israelitish race for race-persistence. (2) The geographical statements as to where the exiles were located: (a) 1 Chron. 5:26; 2 Kgs. 15:29; 17:6; 18:11, locate on a map the territories assigned to the exiles of the ten tribes;‡ (b) the

* The importance of this question arises from the fact that we find in books so many statements based on the assumption that the exile is to be dated in some one year. Many of the results reached from this assumption are peculiar. It is essential to fix in mind that the carrying of Judah into exile was a series of events extending over at least twenty-four years, and not a single event; and so to fix this in mind that you will instantly detect mistakes arising from the opposite assumption.

† Each of the following periods is exactly seventy years: (1) Death of Josiah, B. C. 608, to first year of Cyrus, B. C. 538, counting but one of the terminal years. (2) Exile of Daniel, 605 B. C., to 536 B. C., counting both terminal years. It is possible to count 536 B. C. as the first year of Cyrus, by counting the two previous years to Darius the Mede. Apparently, the Book of Daniel has two different ways of counting the first year of Cyrus, Dan. 1:21; 10:1. (3) Burning of the first temple, B. C. 586, to the completing of Zerubabel's temple, B. C. 516, counting one terminal year.

‡ You will find this somewhat in dispute, but will have no difficulty in placing them somewhere in northern Mesopotamia, or eastward from there, across the Tigris, or, perhaps, in both regions, and, at all events, far to the north or north-east of the country properly called Babylonia.

references in 1 above, with Jer. 24:5; 28:4,6; 50:8; 51:6, etc., locate the destination of Nebuchadnezzar's exiles;* (c) Jer. 29:14,7; 3:18; Ezek. 1:2, etc., with many of the passages cited below, Jeremiah and Ezekiel speak of the exiles of Nebuchadnezzar's time as not confined to Babylonia, but living in all the countries, and especially in the "north," whither the ten tribes had formerly been carried; (d) Ezra 1:1,3,4, etc.; Esth. 2:5,6; 3:8; 8:8-17, etc., from fifty to a hundred years later, these exiles of Nebuchadnezzar's time were found in all parts of the Persian empire. (3) (a) Jer. 3:12,18; 31:4,5,6,8,9, and very many passages, Jeremiah testifies that Israel of the ten tribes was living in the north, scattered among all the nations, in his time; (b) the same passages and Jer. 31:18,20; 50:19, etc., it is promised that Israel, as distinguished from Judah, shall be restored from the north country and all the nations, to Palestine; (c) Jer. 3:18; 30:3; 31 throughout; 50:20; 51:5; Ezek. 37:16-22; Zech. 8:13, and very many places, it is represented that Judah and Israel are dwelling together in the north country, and among the nations, and will return together, the differences between them being effaced. (4) The different tribes are represented as still in existence, during and after the Babylonian exile: (a) Ezek. 48 and Rev. 7, apocalyptically, all the tribes by name; (b) Ezek. 37:19; 45:8; 47:13,21,22,23; Matt. 19:28; Luke 22:30; Acts 26:7; Jas. 1:1; Rev. 21:12, etc., the twelve tribes in general; (c) Rev. 5:5; Ezra 1:5; Rom. 11:1; Luke 2:36; Acts 4:36, etc., Judah, Benjamin, Levi, and Asher. (5) In Ezra and Nehemiah, and especially in Esther, the numbers of the Jews are too great to be reasonably accounted for on the supposition that they were all descended from the exiles taken away by Nebuchadnezzar; it is the testimony of these books that the Jews who returned to Palestine were only a small part of the Jewish population of the Persian empire, and this is confirmed by all subsequent history.

5. **Conditions of Life among the Exiles.** (1) 2 Kgs. 25:27, cf. such passages as Isa. 49:9; 61:1, some cases of imprisonment and ill-treatment. (2) Jer. 29:4-7, cf. Ezra 1, and Ezekiel and Esther throughout, the ordinary life of the exile. (3) Jer. 29:1; Ezek. 8:1; 14:1; 20:1; Ezra 3:2; 2:68,70, etc., they retained, mainly, the organization to which they had been accustomed, with elders, prophets, priests, "heads of fathers' houses," and the Judean high priest, royal family, and temple attendants kept distinct. (4) Jer. 29:8,15, 21-32; Ezek. 13, etc., false prophets among the exiles.
6. **Some Special Institutions of the Exile.** (1) Zech. 7:2,3,5; 8:19, fasts; learn what you can concerning them. (2) Ezra 8:15-20, the place Casiphia; learn what you can in Ezra and Nehemiah about the temple singers, porters, etc.
7. **Two Classes of Exiles.** (1) Dan. 1:19-21; 2:46-49; 3:30; 5:11,12,29; 6:1-3; 2 Kgs. 25:28, etc., the character of these exiles, and their standing among the Babylonians. (2) Jer. 29, Ezek. 13, and all Ezekiel, the character of

* In a great number of places, it is "Babylon," "the land of the Chaldeans," "the land of Shinar," so that if the evidence closed with the examination of such passages, we should be shut up to the conclusion that the Babylonian exiles were taken into an entirely different region from that to which the earlier exiles had been taken. But it is supposable that the earlier exiles may have spread into other countries from those to which they were first taken, and it is also possible that the statement that Nebuchadnezzar took exiles to Babylon may mean that he took them, either directly or indirectly, to any part of the Babylonian empire. Whether it means this is to be determined by further examination of the evidence.

these exiles, and their standing in the countries where they lived. (3) Is the representation in Daniel contradictory to that in Ezekiel and Jeremiah? (4) If both these representations are true, what were probably the relations of these two classes of exiles, and the nature of the influence of each class on the other?

8. **The Feelings of the Exiles toward Babylon.** (1) Read Ps. 137, and look up, with concordance, the passages that mention Babylon, in Jeremiah, Ezekiel, and the post-exilic books. (2) Did this feeling prevent their being faithful citizens of the Babylonian empire?
9. **Scripture Study during the Exile.** Dan. 10:21; 9:2; Zech. 1:4-6; Ezra 7:6, and other passages in which Ezra is called a scribe; Neh. 8:1-3, what do passages like these indicate as to the study and use of the Old Testament books by the exiled Jews?
10. **The Worship of Idols.** Jer. 44 and Ezek. 8, for example, contain rebukes sent to the Jews during the earlier part of the seventy years of exile; compare these with such rebukes as you can find in Ezra, Nehemiah, Haggai, Zech. 1-8, Malachi. Can you draw any inferences in regard to the effect of the exile on Jewish idol worship?
11. **What Followed the Exile.** (1) Did most of the Israelites return to Palestine, in the times of Zerubabel and Ezra? (2) Where were the Jews living in the times of Jesus and the Apostles? (3) How has it been ever since? (4) Was the influence of Israel in human history, on the whole, weakened by the exile? or was it enlarged?

▷BOOK▷NOTICES.◀

A HISTORY OF THE HEBREWS.*

This work, the production of a typically painstaking Württemberg scholar, seems to point to a new departure in the attempts at the restatement of Israel's religious development on the basis of a critical readjustment of the sources. Over against the efforts of Wellhausen, Stade, Kuenen, Ed. Meyer, and others, which are all destructive of the traditional views and which aim at a reconstruction of Old Testament history more or less naturalistic, the work of Kittel seeks to be critical and just, and at the same time it reaches conclusions that are, on the whole, conservative in character. As it is a history of the Hebrews and not of the Israelites, it treats the chosen people as an oriental nation, and not primarily as the people of God. But nationally, the religious element, even from this standpoint, must constitute the leading element in their national character and history. A large portion of the book is devoted to the proper understanding of the sources. The contents of the different documents of the Pentateuch are given separately, and thus the student has the means of studying the different characteristics of each. This is the unique feature of the work and the one that makes it especially valuable for those who would thoroughly study the Pentateuchal problem in its historical aspects. We know of no other work which can be compared to Kittel's in this regard.

In his examination of these sources, Kittel surprises the reader constantly by his careful and discriminating judgment. Although himself a critic of critics in principle, he weighs the evidences and finds that, in not a few particulars, the literary basis of the radical reconstruction is without foundation. He, too, joins the ranks of those who deny the post-exilic origin of the Levitical system and he thus takes away the very foundation of the Wellhausen scheme. He regards the leading data of the Pentateuch as well attested by evidences as acceptable to the historical specialist as are the leading facts of Greek and Roman history, and among these historically attested facts, is that of the divine factor in the origin of Old Testament religion.

An additional feature which makes this a handy text-book for students, is that the author everywhere gives a clear account of the problems in dispute and has copious references to the leading works in which the special and yet debatable problems are discussed.

We are far from pronouncing the work perfect, or of claiming that its historical scheme is the final one which fair criticism must reach. Its chief usefulness lies in the fact that it offers good and abundant material for a close study of the problem and that it enables the reader to make the best use possible of these materials. It is also an interesting volume in showing that the principles of

* GESCHICHTE DER HEBRAER. Von R. Kittel, I Halbband: Quellenkunde und Geschichte bis zum Tode Josuas. Gotha: Friedrich Andreas Perthes. 1888.

historical criticism, when fairly applied, do not call for the radical views of the Wellhausen school. In our conviction, Kittel, too, although regarding the leading data of the Pentateuch as historical and the central thoughts of its religion inspired, yields more than fairness and necessity demand. But his work is a departure in the right direction, namely, in his attempt to re-state the facts of Israel's religious development on the bases of objective historical criticism, and not from the stand-point of subjective philosophical speculation.

DELITZSCH ON THE PSALMS.*

This most valuable of commentaries is before us again in a new and beautiful form. It is not too much to say that there is no living exegete who has entered so completely and so truly into the spirit of the Hebrew Psalter as has Professor Delitzsch. His commentary has had an eventful history. Issued first in 1859-60, a second edition appeared in 1867, a third in 1873, and a fourth in 1883. The present translation has been made from an interleaved copy of the last edition, with the author's latest additions and corrections in manuscript.

Although it must be granted that there is no commentary on the Psalter equal to this, two criticisms may be suggested: (1) that the matter is not sufficiently condensed; surely the same material could be given without loss in one-third less space; and (2) that the matter is not systematically arranged. There is a constant mixture of Hebrew, Arabic, Syriac, Latin, Greek, quotations, paraphrases, wonderfully deep spiritual expressions, exceedingly dry philological statements which to any but a professional scholar will seem confusing and disturbing. If the American edition could have been edited, the whole matter condensed into two-thirds of the space now occupied, and one-third of the material remaining consigned to foot-notes, the edition would have been incomparable. But from it as it now stands, one will get a clearer insight into the meaning of the Psalms, a firmer grasp of their teachings, than from any other source.

* COMMENTARY ON THE PSALMS. By Professor Franz Delitzsch, D. D., of Leipzig. From the latest edition specially revised by the author in three volumes. Vol. I. Translated by the Rev. David Eaton, M. A., and Rev. James E. Duguid. New York: *Funk & Wagnalls*, Astor Place. 12mo, pp. 513. Price, \$2.00.

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